

heofile first  
I mad a ser-  
mon b̄f al p̄ges p̄  
iſc bigan to do te-  
che i to pe dai of his  
assencion i which  
he comandid bi pe  
holy goost to his a-  
postolis rehith he  
hadde chosen to us-  
lynd he schewid he  
self abyne after his  
passiou. By many  
argumēts aperid  
to hem. bi fourty  
dayes. & spekis of  
ye rewme of god  
And he etc 13ij h̄  
& comandid p̄ ye  
schulde n̄ depte tw-  
icēn. but abide  
ye b̄hest of ye sa-  
cke. n̄ lind ze h̄d  
he leid bi my mōus  
for wen baptisid in  
water. but ze h̄d  
le te baptisid in ze

holi goost after  
þe se feise dayes p  
fore þei pat 1300  
come to godes grete  
hym by seiden lord  
þþer in pis tyme  
þou schalt restore  
þe kyngdome of is  
rael. ¶ He seid to he  
þt is not ȝourie to  
kenis þe tyme's emp  
mentis: wher  
þe fadir þap punte  
in his power. But  
þe schule take þe  
vertu of þe holi  
goost coniuge fro  
þtoue i to ȝou. ¶ To  
se ȝulen he my self  
nalle þe vertu. ¶ ¶ ¶

*Wycliffe's translation of the New Testament in English  
written 1382 & the author & the Ward in 1388*

This M. S. Translation of  
Wycliffe's was given to me  
18 May 1851 by my Father  
in law Samuel Merriman  
of Brook Street London  
M.D. who bought it more  
than 50 years ago at a  
Book Stall at the corner of  
Bond Street & Blenheim  
Street —

*John Ward  
Walthamstow  
near Risdon.*

was nouȝt bid am  
 ong vs & gat pte  
 of his seruise /  
 his nidas hadde a  
 feeld of ye hinc of  
 sicknes / he was  
 hangid & al to brast  
 ye myddyl / & al his  
 entunis were sched  
 a brood / And it was  
 maid knownen to al  
 men / þis bellid in  
 ierlin so þis felde  
 was clepid achelde  
 male in ye language  
 of hem / þat is a fe  
 Ȝe of blade / And it  
 is wittē in þe book of  
 salmyis / þe habitaciō  
 of hem be maid des  
 ert / & be yer noon  
 þat dreselit & anop  
 take his bischapri  
 che / Verfore it biho  
 uer of þese men þat  
 lengadrid to gider  
 wiþ vs in al þe tyme

in whiche þe lord ih̄  
 entrid & wet out a  
 mong vs & bigan  
 fro þe laptym of iō  
 til m to ye day in wh  
 ich he was take up  
 wiþ vs / soon of þese  
 he maid us wiþ a ȝit  
 nesse of his resur  
 unctione / þe ordeyn  
 ned tis eyne Joseph  
 þis was clepid iheria  
 tas þis was named  
 iust / & mathe & þe  
 preiden & seiden / þou  
 lord þat knowest  
 þe hertis of al men  
 cheire in whom þou  
 haſt chosen of þese  
 tis eyne / þat don ta  
 ale ye place of þis  
 þrice & apostilled  
 of whiche nidas tis  
 pulid / þat he schu  
 id go in to his place  
 & þe zanē lotis to  
 he / & þe lotte fell o

him fro her zē and  
 whāne pei bheldē  
 him goyng ī to he  
 uene : to tsey niē  
 stoden besidis hem  
 in z hīte cloymg.  
 whīch also seiden/  
 azen of galilee is  
 hat stonde ze bishol  
 dyng in to heuene.  
 pis ih̄c whīch w̄ ta  
 ke up fro zon ī to he  
 uene : schal come as  
 ze szen him goyng ī  
 to heuene pāne yet  
 ueden azen in to re  
 rusalem fro pe hīl  
 yas is cōpīd of oly  
 nere : pe hīl whīch  
 is whīch ierlin a  
 hāp̄ ier ex nūrn  
 ey and whāne pei  
 were entred ī to pe  
 hous. 15 her pei d  
 wellden. pei were  
 te up ī to pe seled  
 pei 16 a son named

andrews filip /  
 thomas. bactholo  
 mew / matheus.  
 James of alpheus /  
 symont zelotes /  
 iudas of iames / al  
 pese were lastyng  
 by contynewyng  
 w̄y do will ī pre  
 er as w̄y me / ma  
 rie pe modir of  
 ih̄c / is his bryē  
 In po daves petur  
 wos up ī pe myd  
 dyl of b̄y pen / seid  
 and vere was a  
 cōpany of men  
 to gōde almost an  
 hundred / twenty  
 B̄y pen it bisholp  
 pat pe scripture be ful  
 fild. whīch pe hōly  
 goode before seid bi  
 pe mony of dand  
 of iudas of hi pat  
 was ledder of he  
 pat token ih̄c / 17

what wole yrs pīg  
 be. i op scormyde &  
 seide for pese mē bē  
 ful of auiste. Bt pet  
 stode is pe enleuene  
 & resid up his wice  
 & han to hē ze ieris  
 & al ydisele at ierbin  
 le yis knowē to zon  
 & is eecis preueze  
 my wordis for n̄ as  
 ze is enē pesele drāk  
 en whāne it is now  
 pe pādde oure of ye  
 day but yis it is  
 pat was seid bi pe  
 profete iohel. & it sc  
 hal le i pe last dayes  
 pe lord seip. I schal  
 held out of my spi  
 rit on ech flesche  
 & zoure lones & zōe  
 wūstris schule pīfe  
 & zoure zōge mē sch  
 ulen se visions. &  
 zoure eld mē schu  
 le dremē siveuenis

& o my fuauntis & o  
 my hādmades. I sc  
 hal sched out of my  
 spirit i po dayes &  
 pe schule pīfe &  
 I schal zeue grete  
 wondres aboue in  
 heuene. & signes i  
 erpe bīne. blood  
 fier & hete & smoke  
 persone schal te tur  
 ned i to declinellis  
 & pe moone i to blād  
 before yre grete &  
 pe orenday of pelord  
 come & it schal te ed  
 man is hēz eū schal  
 depe to heip pe name  
 of pe lord. schal le  
 lant ze mē of isrl  
 here ze pese wondre  
 Ihs of nazareth a  
 man preued of god  
 before you bi irtues  
 & wondres & tolke  
 yrs. whch god dide  
 bi hi i pe myddil of you

aplis deedis

mathie And he is  
as nouibid is he  
eulenene aplis. n

**A**nd whane pe  
dayes of p̄ete  
cost were fillid: al  
pe displis were  
tōgider i pe same  
place / & soodly per  
was mad a com  
fō heuene as oſa  
gret rynde com  
yng / & it fillid all  
pe hōus wherē pei  
satten / & divers tū  
gis as fier afferid  
o hē / it sat o ech of  
hē / & al were fulfillid  
w̄ pe hōb gōt / & pei  
bigūne to spek dūle  
langagis as pe ho  
b gōt sat to hē to  
spek / & p̄ were i ierl  
divelig mē ieris is  
religioſe mē of ech  
natione / is vnd  
heuene / And whān

pis wyce was made  
pe multitude came  
to gider / & was aſto  
nyed i poſt for ech  
mā herd hē spek i his  
lāgagē / & al were aſto  
nyed / & wōdrēd / & ſe  
dē tōgider whēp̄ n̄  
al pele p̄ ſpeke tē mē  
oſ galilee / & hōu her  
dē iſe ech mā his lā  
gagē i which we bē  
won / oſ p̄t / & medi  
& elanitē / & pei p̄ dis  
ele at mesopotamē  
iude / & caſadie / & p̄tē  
& aſie frigie / & p̄tē  
egipt / & pe p̄ties oſ li  
bie p̄ is alvne ſirene  
& colyges / conuaynes  
& ieris pſelis / mē  
oſ crete / & oſ arabie  
we han herd hē ſpe  
kē i oure lāgagis / ſe  
gret ryges oſ god  
& al were aſtonyed /  
i wōdrēd / & ſeide tōgider

ze see & here for dan-  
 d sted n̄ in to heuē  
 nes. ¶ Be sey ye lord  
 leid to my lord. sitt p̄  
 on my rythals. til þ  
 þutte þin enyynes.  
 ye stooł of þi feet. þ  
 forz moost certenly  
 wut al pe hous of  
 iſt. þat god n̄aſd  
 hi wope lord. n̄ aſt þis  
 ihū iſhom ze cruci-  
 eden. whane pei herde  
 yeſe piges. pei were  
 compute i herth. yeſe  
 ide to petr. & to op̄ apo-  
 stis. ¶ ijen iſhat leh-  
 iſt weſe. & petr ſeid  
 to he do ze penituce. &  
 ethou zon be baptisid i  
 re name of ihū cristi.  
 i to remyſſiou of zoe  
 bynes. & ze ſchulen  
 talie pe zift of ye ho-  
 ly god. for ye bicheſt  
 is to zon. & to zoe ſones  
 & to al p̄ ten fer. iſh  
 iſh

enone lord god hap-  
 pēd. Also is op̄ iſor  
 dis ful many he iſit-  
 nessid to hem. & mo-  
 nestid hem & ſeid. te  
 ze ſained fro þis ſchr  
 eisid genaſione pane  
 yei p̄ reſeay uede his  
 iſord iſere baptisid.  
 & i p̄ day ſouls iſere  
 encreſtud. alvute  
 pre pouſand. & iſere  
 laſtigly ſtabil i pe  
 rethig. of ye apolſis.  
 & i comynig of bree-  
 kyngr of breed. & in  
 preier. & drede was  
 mad to eah man. &  
 many wondris & ſig-  
 nes iſere done bi ye  
 apolſis i ierlm. &  
 giete drede was i al  
 & al p̄ baleuede iſere  
 togidre. & hadde all  
 pinges comme. & ye  
 ſelden poſſeſſions  
 i catell. & deþtiden

as ze wite ge tñetid  
 en hi is killide bype  
 hondis of asidid me  
 bi coceyl decymnd hi  
 batake bype before h  
 nonysg of godis hō  
 god reisid is hāne sor  
 ows of hell werten  
 unloude bīp p̄ it ays  
 impossible p̄ he wer hol  
 de effit to dānd sey  
 of hi s̄ize after pe lord  
 before me eumore  
 for he is on my rytha  
 ls p̄ he n̄t moued for  
 pis rag my hertiis  
 roved a mytug mād  
 ful out oie a more ou  
 my flesh schal rest in  
 herte for you schalt not  
 leue my soule i hell  
 ney p̄ schalt zeue p̄  
 hōly to le corruption  
 you hast mād know  
 ē to me ye iseyes of  
 lyf p̄ schalt ful me i  
 my rye w̄ p̄ face

Brijen te it leueful  
 boldh to seie to you  
 of pe patrurk dānd  
 for he is deed i bari  
 ed i his sepulcre is  
 among us i to pis  
 day before he hane  
 he was a prophete i  
 islat pati is a quete  
 ope god hadde s̄igoru  
 whi p̄ of pe fruyte  
 of his hānd schulde  
 oon late on his lete  
 he leyng afer huk  
 of pe resurrection  
 of crist for he was  
 neyir left i hell  
 ney his flesh s̄ize cor  
 ruption god reisid  
 pis ih̄i to whō we  
 all leu witnessis per  
 fore he was enhaūsid  
 bi pe ryched of god  
 a peris pe blysch of  
 pe lych golt p̄ he tuk  
 of pe fad he schede  
 oure pis spirit pat

þe heued hym vp/ and  
anoon his legges & his  
feet were sooudid to  
gide/ and he lepid &  
stode & wondred/ and  
he entred wþ hym in  
to re temple & wan  
dide & lepid & hered  
god/ and alle re peple  
say hym walkyng  
& hercynge god/ and  
rei knewen hym/ rat  
he it was/ sat latte it  
atnes at re faire gate  
of re temple/ and þa  
were fullid wþ won  
drynge & stonyng  
of mynde in rat yng  
rat wifelde to hym/ b  
whan he scien pce  
& Joh: al re peple ran  
to hym at re porche  
þat was depid of sa  
lamon: & wondred  
streitly/ and peter  
say & wistreden to þ  
people/ men of iudea:

what wondren ze in  
ris ring/ eis what we  
holden ze vs. asbið  
þtue eis power. we  
maden ris man for to  
wallie & god of abrahm  
& god of isaac & god  
of jacob. god of our  
fathers: hap gloufied  
his sone ihu/ whom  
ze bittreden & drayde  
before re face of pila  
ter: whan he drayde  
him to le deþned/ but  
ze denyed re hony & cay  
fia: & ariden. manaslee  
re to le zonen to zon/ &  
ze slowen re malere  
of lyst: whom god  
reliid fro deþ of nido  
we ben wittessis/ and  
in re beþ of his name:  
he hay conserued þis  
man whom ze seen  
& known/ re name  
of hym & re beþ pce  
is bi hym/ sat to ris

so pinges to al me  
 as it was nede to  
 ech & ech day peri  
 diselliden stably  
 wip to will i pe  
 templ & brake  
 breed about hon  
 sis & token mete  
 wip ful out woe  
 & synwibies of  
 hert & hereden  
 to godur god: &  
 hadden grace to  
 al pe folk & pe lo  
 rd encched hem  
 pat werein ma  
 ad surf ech daye  
 in to pe same p  
 yng. *Ca. m.*

**A**nd petir &  
 icon wente  
 up in to pe tem  
 pal: at pe mynpe  
 houre of prew  
 ing: and a man  
 pat was lame  
 to pe womb

of his modir  
 was borne, and  
 was leyed ech  
 day at pe gate  
 of pe temple  
 pat is seyd fer  
 to axe almes of  
 men pat entri  
 den in to pe tem  
 ple. *His wh*  
 annie he lize pe  
 tre & woon begy  
 myng to entre  
 in to pe temple  
 preied pat he sch  
 ill take almes  
 & petir wip ion bi  
 held on hi & seide  
 bihold i to vs & he  
 biheld i to he: & hov  
 idp he schill tak su  
 ike of he b' pet seid  
 haue new filii ne go  
 de. b' pat I haue I  
 to pec i pe name of  
 ihu iu of mazet rse  
 vpt go: & etok hi in  
 pe rythod

peple: re p̄stis t̄ ma-  
gistratio of re temple t̄  
re ladnices carmen:  
up ou hem sorowideu  
pat rei t̄mysteu re pe-  
ple: t̄ redden m̄ ih̄u  
re azenis yngre fro  
deep/ and rei leideu hō  
dis ou hem: t̄ puti-  
ui hem m̄ to iarde  
m̄ to re morow/ for it  
w̄s p̄anie enemys b̄  
many of hem pat had  
deu heid re word: bi-  
lencedeu/ and re nou-  
bre of men was ma-  
de fyne rounlaidis/  
and a morwe it was  
dou. r̄ re p̄nas of  
hem t̄ elde meu t̄  
stibis were gadrid i  
ierusalem t̄ amad  
p̄ice of p̄stis and ca-  
fas t̄ zoon t̄ usam-  
dre: t̄ hou many e-  
were weken of re ky-  
de of p̄stis/ and

rei settiden hem m̄ re  
nydil: t̄ ariden t̄n wh̄c  
intric eis m̄ what na-  
me: han ze doun ris-  
sing: r̄ anue peter  
was f̄ killid wir re ho-  
ly ḡost: t̄ scide to hem  
ze p̄nas of re people t̄  
ze elde men here ze/  
if we to day le denyd  
m̄ re good deed of al  
the man. m̄ re hou ris-  
uame is maad sake:  
be it knouwen to you  
al t̄ to al re people of  
israel pat m̄ re ua-  
me of ih̄u t̄t of naz-  
areth. whom ze crucifi-  
eden. whom god rehid  
fro deey: m̄ ris yis nā  
sawndry hōle. before  
zon/ wh̄s is re ston:  
wh̄ch was repned  
of zon buldynge/ wh̄  
ch is made m̄ to re heid  
of re coris: t̄ heid is  
not m̄ our op̄is/ for

man ful hech. in pe  
sift of al you/ and now  
brisen / woot: þy  
viusitynge þe dide as  
also youre princes/bt  
goþat before telde bi  
remouy of al profetis.  
þat ihs est schulde  
fullre: hay fullid so  
þore be þe remouynt  
þe ze comenctid: þat  
þo synes be doon alwey  
þat whiche þe tymes of  
refreischyng schulen  
comie fro þe sift of þe  
lord. and he schal sen  
de full ihu crist þat  
is now þe hid to you  
whom hit vñhoneþ  
hencnes to rescye:  
mto. þe tymes of resu  
tacon of al yngis.  
whiche þe lord spake  
bi þe mony of his ho  
oly profetis fro þe  
world/ for molleses le  
de/ for þe lord youre

god schal reise to you  
a profete of þoe briſen:  
as me/ þe schulen here  
hym bi al yngis. what  
euere he schal spele  
to you/ and it schal be  
þat eny man þat schal  
uot here full profete:  
schal be distred fro þe  
people/ and al profete  
s fro samuel / and aft  
ward þat spaken:  
reldru rese dares/ but  
þe leu þe sones of pro  
fetes / of þe testament  
þat god ordeyned to  
youre fadus: / and leide  
to abrahm / in his leid  
alle þe meyues of þe  
erþe schulen to bles  
sid/ god rafid his so  
ne first to you. / and leut  
hun viesinge you: /  
edh man conuerte hi  
fro his vñchidnesse/

**F**ul whiche þe  
spaken to þe

zeer in wliche ris sig  
 ne of heelc was ma  
 de/ and whāne rey  
 wereu delyuerid. rei  
 camen to her felons  
 & teldeu to hon gre  
 te yngis re pate of  
 prestis & re eldre me  
 hadden seid to hem  
 and whāne rei her  
 den. wip con lerte  
 rei reisiden voice to  
 lord & seide/ lord you  
 pat madist heuene  
 & erpe see & al yngis  
 yfē in hem. wliche  
 seidist bi re holy go  
 ost vi re mōur of e  
 fadur dany ri child  
 wih heren uen gua  
 sten wif tey togi  
 dē & re peplis pon  
 ten veyn yngis kig  
 es of re erpe stoden  
 nyze: & pncis come  
 togi die in oon aens  
 re lord & aens his

cust/ for vyly eronde  
 & poince pilate wt  
 hefheu men & peplis  
 of israel camen to gi  
 die in ris aere aens  
 ri holy chalde ihū  
 whom you anoynte  
 dist: to do yngis pat  
 ym hond & ri com  
 cil denyden to do  
 and now lord vi holde  
 mi to re rēnuge of  
 hem. & graunte to ri  
 seruancis to speie  
 ri wordis wip al trist:  
 in pat yng pat you  
 holde for: ri hond/  
 pat heris & signes and  
 wonders be made: bi  
 re name of ri holy so  
 ne ihū/ and whāne  
 rei hadden pīod: the  
 place was mōned. in  
 which rei wereu ga  
 dred/ and al wereu fil  
 id in re holy ghost: &  
 spaken re word of god

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 god: manyc herde  
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 hym t was deed and  
 greet dide was inde  
 on al y<sup>t</sup> at herden: <sup>t</sup>  
 rouȝt men nesci and  
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 t baren hym ont be-  
 ned<sup>d</sup> and y<sup>e</sup> was  
 made as a space of  
 rie omis: <sup>t</sup> his latne  
 we not pat yng y<sup>t</sup>  
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 to hym: Woman leie  
 to me: myc<sup>d</sup> y<sup>t</sup> sel-  
 den re seide for so my  
 che: and sche seide the  
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 ter seid to hym what  
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te re sp̄it of p<sup>r</sup> lord:  
 to re feit of hem pat  
 han bured ym hou-  
 lond b<sup>t</sup> at re dore:  
 t rei schulen brie rec-  
 out a noou sche fel-  
 de don at his feet: <sup>t</sup>  
 died and re zonge  
 men entreden <sup>t</sup> fonde  
 hym dide: <sup>t</sup> hei baren  
 hym out <sup>t</sup> bureden to  
 hym houlynde and  
 greet dide was ma-  
 de in al ye churche: <sup>t</sup>  
 n to alle y<sup>t</sup> herden re-  
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of re feld & his wy-  
f wsd wrytng/ and  
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jen ⁊ teiden ⁊ leiden  
 we fouden þis lond  
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 to god: more rancō-  
 mev/god of oure fa-  
 ders reſid ihu in þo  
 þe flower: haugyge  
 in a tree/god euha-  
 fid wyr his rythouſe  
 ris þrice ⁊ laudoure:  
 þat penaute were ze-  
 ne tu to ihu ⁊ re-  
 myſſion of lynes/ ⁊  
 we len witnessis of

tude of men & of wo-  
 men vildeynge in  
 re lord: was more  
 encreased so rat re bro-  
 ueten onto sike men  
 in to stregis: & leide  
 in hys beddis & conv-  
 chis/ rat whiche pe-  
 ter cam. namely pe  
 schadewe of hym schu-  
 id schadewe eche of  
 hym: and re schul-  
 den be deliuerid fro  
 her felawessis. and re  
 multatide of cities  
 wyz to ierlin van bri-  
 gynge sekement rat  
 weren tranched of  
 vudene spiritis. whi-  
 che alle weren hechid  
 But re puce of paf-  
 fws w. & al rat we-  
 ren whyn. rat is re  
 circie of saducis: &  
 weren fillid wry ex-  
 uye. and leideu hym

dis ou re apostolis: &  
 puttideu hem in re  
 towyn warde but  
 re angel of re lord a-  
 penyd le wyz re ja-  
 ris of re pson: & led  
 de hem out & leid go se  
 & stonde re & speke in  
 re temple to re peple:  
 al re wordis of yis ly-  
 yf/ whom whiche rei  
 haddeu herd rei enta-  
 den early in to re tem-  
 ple & taunten. and re p-  
 ce of pafis cam and  
 rei rat werein wry hys  
 & clepideu to gidre re  
 conuict & alle re elde  
 men of re chilidren of  
 israel: & leiden to re p-  
 son: rat re schulden  
 le vydwt forf/ and re  
 mynistris cameu rei  
 foudene hem nost. &  
 for re pson was ope-  
 ned: rei truuden a

den nomore sper. i re  
uame of ihu t re letē  
hem go. and rei wen-  
ten ioyinge fro re list  
of re couiale: yat rei  
weiu had worpi to  
suffre dispisunge for  
re name of ihu/ but  
eche daie rei cressid  
not in re temple t a  
boute houlis: tote  
de t to pche ihu dīt

**B**ut in ro vj.  
daies. whan  
re nombre of disciplis  
encreasid: re grekis  
gruelidēn azen re e-  
brawis. for yat her  
widows weren despi-  
sid in emy daies in  
mystyng. and re xij.  
depeden cogidie re  
unititude of disciplis  
t leideu. it is not rīt  
ful t we leeven re wor-  
de of god: t mynyste  
ryn to hōrdis: rīfore

br̄gen vīholde ze mē  
of zou. of good fa-  
tue ful of re holy go-  
ost t of wisdom: whi  
che we schulē ordyne  
on ris werk/ for we  
schulen te bly to pīe  
t pīche re word of god  
and re word pleid  
vīfor al re mātāide  
and yet chesiden stāde  
ne a man ful of fer  
t of re holy ghost. t  
philip t procora my-  
canor. t hymdū t par-  
maran t nycol a co-  
meliyngē man of an-  
tioche t rei ordered re  
se infore re list of a-  
postlis: t rei pīcent  
reiden hōndis on hem  
and re word of re lord  
merid: t re nūdū of  
re disciplis in vīdū wō  
myrche multyseed. al  
so myrche compānye  
of pīcedis: olreden w

these wordis. ⁊ reho  
 ly gnost whom god  
 hat to alle obediē  
 to hym/whom yet  
 heiden reſe ringis: re  
 ⁊ weren turmentid.  
 ⁊ yonȝten for to flee  
 hem/hut maneris  
 in re counſel. aby  
 see gamaliel be name  
 a doctour of re lawe.  
 a worshiphil man  
 to alle re peple: and  
 comandide re men  
 se be putt wyrout  
 for. for a while/and  
 he leide to hem/ſe inc  
 of israel take tent  
 to þonself on reſe  
 men: what re ſchu  
 len d/utore reſe da  
 ies theodas rat leide  
 hym ſel to be ſā in i:  
 te whom auoubie of  
 men contentide. abo  
 uie ſunne hūdud/  
 which was hayne

⁊ alle rat beleuede to  
 hym: were diſparid  
 ⁊ brouȝt to nouȝt/  
 after yis judas of  
 galilee was in re da  
 ies of profēſion. ⁊  
 turned a weſe re pe  
 ple aft̄ hym/and al  
 hon many ene conſet  
 tiden to hi: were ſta  
 trid. ⁊ he perisched/ ⁊  
 now ſtore ſcere to ſe:  
 departe ſe ſid reſe n̄e:  
 and ſuffre ſe hem/  
 for if yis conſeſe er  
 werkeis is of men:  
 it ſchall le vñ don/  
 but if it is of god:  
 ſe mon̄ not vñ dñe.  
 leſt peranentre zeſe  
 founden to reſigne  
 god/and rei conſent  
 den to hym. ⁊ rei de  
 piden to ſidre re a  
 poſtis/and deuou  
 ſiden to hem rat re  
 ren been: rat reſch

deci of apostles.

red: & come into the world  
whiche I schal schewe to  
the yngne he wente oute  
of the lond of caldeys: &  
dwelle in egypte and  
for yngne after ynglyng  
fader was dede: he thur  
stand hym in to ynglo  
nd in whiche he dwelle  
now: and he sat not to  
hym eritage in it. ne  
appaas of a sonne: but  
he bryngac to zene hym  
it in possession and to  
his leide after hym. wha  
he had not a sonne: and  
god spakie to hym rat  
his leide schal be come  
byng in an alien lond.  
& rei schulen make he  
lyget to seruage. & schu  
len enyl trete he fourre  
hundreid yeres and yrit  
ty: and I schal myre re  
folke: to whiche rei  
schulen serue leys the lond  
and after yere ynglis

rei schulen go oute the  
schulen serue to me in  
plate: and he sat to hym  
re testament of circunc  
sion: and so he gendred  
ynglyng: & curtiland hi in  
re execte day: and I gend  
gendred jacob: & jacob  
gendred re treble pac  
arbie: and re patiar  
les hadden cabre to jo  
seph: & seelden hym in  
to egypt: and god w<sup>o</sup>  
wy hi: and delueride  
hi of al his tribulac  
ous: & sat to hym gret  
wisdom in re list of tra  
vaylyng of egypt: and  
he ordeyned hym sonne  
trvae on egypte: & ou  
al his hous: and hym  
gret cam in to al egypt  
& egypte: & greet tri  
bulacion: & our fadde  
fouder not mete: but  
whaue jacob had her  
de rat whete w<sup>o</sup> in eg

D.  
pe felij / 2nd stene full  
of gret & stroulise. made  
woudis & greet signes  
in ye peple / bire sume  
risen of ye syuage yat  
was clepid libertines  
& Cirenenis. and of  
men of al landis. &  
of hem yat were of  
alid & of alye. and di  
spreden w' stene / and  
rei myzen not wip  
fond re wolden & ye  
spirit yat spak / þanc  
ye þreulich scoten me  
ye schulden leie yat  
ye herden hem seigre  
wordis of blasphemie  
Amen moyseis & god  
and so rei moneden to  
gide ye peple: & ye  
dæ meu & ye scribbo / &  
ye manu to gide & to  
hem ihu: & brouȝen  
me to ye comyle / and  
rei ordyned halle wat  
nessis. þe leyde yis me

techir not to speche wor  
dis axens re holy pla  
ce & re lare for me her  
den ihu seyngre vat  
ris ihu of nazare  
schal distre yis pla  
ce: & schal chaunge  
re tradicionis which  
moyseis toch to us/  
and al men yat sat  
in ye comyle bilde  
den ihu: & saw his  
face as ye face of an  
angyl / viij. c.

**A**nd ye þur  
of prestis sei  
de to stene / wher  
rele ringis han hem  
so? which leid biren  
& endris hero ze god  
of glorie apperd to ðe  
fadir abrahā. whan  
we he wes in mesopo  
thanpe. biforn þe he  
dwelid in ariam:  
& leid to him / go out  
of ylond & of ylond

israel and whāne he  
sayd a man suffriuge  
wrōnge: he bengide  
him. & dide veniaunce  
for him pat suffredē  
re wrōnge: he lalide  
re egypcian for he ges-  
side pat his breyn sch-  
alde vndirstond. pat  
god cōnide ſene hem to  
helpe bi pe hond of ſū  
but re vndirstodē not  
for in re day balyngē  
he apperd to hem chi-  
dunge: & he a cordide  
hem in peed & ſeide mē  
xelēn bafen whāne noi-  
en ſe eche of: but  
he pat dide re wrōnge  
to his ueratore: put  
tide hi awep & ſeide  
whāne ordyned re pū  
ce & dwincman ou bō:  
whēy you wort ſloc  
me: as iſtūday y<sup>u</sup>  
kildid re egypcian:

and in this wortde mor-  
ſces fūz: it was made  
a comelynge in pe lōd  
of madian. whāne he  
bigate twē ſones: &  
whāne he had ſillide  
fourty zeer: an angēl  
apperd to him i fier  
of flauine of a bnsd  
in deſſert of re mont  
of syua/ and moſces  
ſize & wondide on re  
ſize/ and whāne he nei-  
zed to bitholdi: re voice  
of re lord was maed  
to hi & ſaid/ I am god  
of yo fadris. god of  
abrahā. god of ſiac.  
god of jacobē. god  
was made tremiblē:  
god ſeide to him/ do of  
re ſham of y<sup>u</sup> feet/  
for re place in whitch  
you ſtoudfis: is yoh  
cr̄re/ ſe yuge ſey: re

gypte: he sente oure fa-  
dres first, and in re se-  
cunde tyme Joseph w<sup>o</sup>  
kuowen of his bren:  
t his kyn was made  
kuowen to ffaraon, and  
Josephs sente & cleyn  
Jacob his fadir: al his  
lyured seuereyt & fyue  
men, and Jacob cam  
doun into egypte & was  
deed: he & oure fadir  
and we were trista-  
tide in to lichen and  
were leide in re sepm  
at pac abrahān bo-  
mte bi prie of seyne  
of re sones of emor  
re son of lichen and  
re tyme of re bicheft  
mū my which god  
had knowlesched to  
abrahān: re people  
werid & unknaphed  
in egypte/ til a nof<sup>t</sup>  
kyng w<sup>o</sup> in egypte  
which knewe not

Joseph/ p<sup>r</sup>is bigab<sup>d</sup> de  
kyn & curtaintide ou-  
re fadir: pac re scha-  
den puit away her  
yonge chldren, for re  
schulde not lyne/ my  
same tyme moysees  
was brou: & he was  
loved of god & he is  
nonsched pree mo-  
yseis in re hous of  
his fadir/ and whan-  
ue he was puit out  
in re flood: ye don<sup>t</sup>  
of ffaraon tolke hi up  
& nonsched hi in to hu-  
sone/ and moysees w<sup>o</sup>  
lerned in al wisdon  
of re egyptians: & he  
was myny in his  
wordis & werius/ b<sup>r</sup>  
rahāne re tyme of  
fourtye yere/ was ful  
td to hime it wos by  
in his her. re the  
schulde visite his bri-  
yren. re sones of

deedis of apostles

þe hōus of israel offri-  
den to me sleyne sacri-  
fices: en̄ saſtis four-  
ty yers in desert: and  
þe hau takeu þe taber-  
nacle of moloc and þe  
stere of your god vnu-  
fam: sygnes þat þe hā  
made to worshipe  
hem. and I schal tūl-  
late you in to babilony-  
e/ the tabernacle of þy  
witnessinge was in  
oure fadris in desert:  
as god disposid to he  
and spake to moises  
þat he schuld make it  
after þe forme þat he  
had/ which also oure fa-  
dris toke a way ihā/ &  
brouȝten in to þe pos-  
session of heben men:  
which god putte a  
wey fro þe face of oþe  
fadris. til in þe daies  
of dauid/ þat hond ḡ  
te a newis god: and

þrid þat he schuld fyne  
a tabernacle to god of  
jacob/ but salomon  
badid an̄ hōus to hi/ þe  
but þe h̄ye god dwel-  
ly not in yngis mad-  
in hōrd: as he say bi  
þe profete/ hecne is a  
sege to me: þe erre is þe  
stol of my feet/ in þe  
hōus schulē þe bad to  
me say þe lord. en̄  
what place is of my  
restyng: wher my  
hōud made not alle  
rele yngis: for þe  
de nol and vancina-  
did heris & eas þe  
wyr stonðene more  
þe holy ghost/ and as  
some fadris: so þe  
m̄hom of þe profete  
h̄an þōc fadris þat  
sued it hau slayn þe  
þat before telden of  
wraynge of þe vnt-  
ful man/ whos trai

turneutynge of my pe-  
ple that is in egypte &  
I herd ye moraynge of  
hem: and I com to you to  
delynche hem/ and now  
come you: & I schal  
sende you in to egypte/  
ys moyses whom ye  
denyeden seynghe. who  
order nedee yee p'nce &  
demesman on us/god  
sende ys p'nce & azen  
birec wip/ ye hond of  
ye angel. yat appende  
to hy in ye bulche/ys  
moyses ledde hem out:  
in ye land of egypte. &  
in ye reed see. & in de-  
sert fourty yers/ys  
moyses yat leide to pe-  
sones of israel/god  
schal reise to you a pro-  
fete of some bryear  
as me ye schulen he  
re hy. ys it w'as yat  
was in ye churc in

waluerelle wip/ ye an-  
gel yat spake to hym  
in ye mount of syna &  
wip/ oure fadres: whi  
ch wok wordis of lyf  
to zene to us/ to who  
oure fadres woldē not  
olere: but puttad hi  
away. & were turned  
away in hertis in to e-  
gypt. seynghe to aaron  
make you to us god-  
dis yat schule go bfor  
us/for to ys moyses/ y-  
ledde us out of yelod  
of egypte: we wisten  
not what is don to hy  
and maden acall in to  
ye daies: & offred a sacri-  
fice to ye mawmet/ &  
ye were glad in ye  
werkis of hec hondis  
and god turned & bi-  
 tolle he to serue to ye  
myȝthode of heuenes:  
as it is written in ye  
book of profetis/wher

je hous

in aden gret moring  
 e on hym / but soule  
 gretly distred re  
 churcȝ & entred by  
 housis: & drowȝ we  
 r in hymen. & by toke  
 hem into psonȝ & re  
 rat weren statend:  
 passiden forȝ. pchig  
 e re word of god //  
 And philip cam dow  
 n to acree of sanie  
 rie: and pchide to ike  
 st: and re people za  
 ne tent to sele ryng  
 is rat weren seide of  
 philip: iby o wile  
 heerynge a sevage re  
 frgnes rat he dide  
 for many of he rat  
 hadden vndeene /  
 spnies: crudyn w  
 a gret wort & were  
 ten oute: and many  
 sile in re pache &  
 erode weren heched/  
 therfore greet iore

was made in rat ate  
 e / but re was anā  
 in rat ate whos na  
 me was symon a  
 witche. rat had dis  
 seyned re folis of ga  
 marie. seyng: rat  
 han sile was sū gret  
 man / whom alle her  
 kneden fro re leſt to  
 re moste: and seiden  
 ris is vane of god: re  
 whiche is clepid gret  
 and leuenen in for  
 longe tyme he hadde  
 in addid hem wile  
 witche crastis / but  
 whāne re hadden vi  
 leuened to philip rat  
 pchide of re kyngid  
 of god: men & wile  
 weren baptisid in re  
 name of ihū crist  
 and vane also symo  
 n hāle bane  
 and whāne he was  
 baptisid: he drouȝt

rouis & mansleis ye  
werē now/whiche to  
ren re lawe in ordina  
unce of angelis: and  
hau not kept it/ and  
rei herden rese ringis  
& werē dūsly turme  
tid in her hertis. and  
grēneden wip rey d  
hūn/but whāne he  
newe was ful of ye  
holē goest: he beheld  
in to heuen & seiz re  
glorie of god. & ihū  
stondyngt on yerut  
half of re vertu of  
god/ and he seide to  
I se heuenes opened:  
& myys lone stond  
dryng ou re rythalf  
of re ſone of god and  
rei crieden w̄ agree  
voite & stopiden her  
re eenis & maden wip  
w̄ wa an assante in  
to hūn/ and rei brouz  
ten hūn out of ye all

e: & stoneden/ and re  
witnessis diden of he  
re cloris. bolidis re  
feet of a zonge wan  
rat was clepid saule  
and rei stoneden he  
vene. þ clepid god  
to helpe & leide lord  
ihū reſeyue my ſp̄  
rit/ and he knewd &  
crued wip agree vor  
ce & leide/ lord ſent n̄  
y to hem ſis ſyne &  
w̄jāne he had leide  
yis ſiḡe he died/vii.

**B**ut saule was  
conſentynge  
to his depp/ and giv  
te perſeɔ:tiōn was  
malle þat day n̄ re cor  
di þat was in zertin  
and alle men werē  
ſcaterid in re cuntry  
es of judee & ſamia  
rie: out token rea  
polis/ but good ne  
bureden ſcuenē: and

rese ydres yet rehā  
 leid come ou me/ &  
 rei virtuesliden & spa-  
 ke ye wold of relord:  
 & yeden azen to ierlān/  
 & pchiden to many  
 cuntries of samari-  
 tanis/ and ye aūgel  
 of ye lord spake to  
 philip & leid/ use r<sup>u</sup>  
 & go mens re lony-  
 to ye wey yet gooy  
 dw̄ to ierlān in to ga-  
 sa. yis is desert/ and  
 he roos & went for/  
 and lo a man of ethi-  
 opie. a myſtā man fer-  
 manit. a geldyngē  
 of ye quen landace  
 of ethiopiens. whi-  
 che was ou alle ri-  
 chesses: com for to  
 woldinge in ieru-  
 salēm and he turned  
 azen lutyngē on his  
 chare: & redyngē y-  
 laie ye profete/ and

yelprt leid to filip/  
 newe you: & ioyne rec-  
 to his chare/ and hi  
 lep rau to & hand hi  
 redrage ylaie ye pro-  
 fete/ and he leid/ ges-  
 list you whi: you  
 vudirsto undist what  
 yng you redist: &  
 he leid/ how may i/  
 if nouian schene to  
 me: / and he p̄ied hi  
 lep: yet he schuld co-  
 me vp. & late wip  
 yur/ and in ylacie  
 of ye scripture yet he  
 redist: iwas yis/ 26 of  
 scheep he was led to  
 Neyng/ and as a  
 lowly bōde. when  
 yet scheryf i, ou 15/  
 donste wipout dorē.  
 so he spred out his  
 mony/ in mynnesle  
 his dōm was taken  
 up/ who schal tell a  
 genaion of hym/ for

yelde ymages yut re hā  
 leid come ou me / &  
 yer iwtuesden & spā  
 ne re word of re lord:  
 & zeden azen to iclān  
 & pchiden to many  
 cuntries of sanari-  
 tang/ And re ängel  
 of re lord dispale to  
 phlip & leid汝 rū  
 & go azen re lond.  
 to re wey yut gooy  
 dw̄ fū iclān in to ga-  
 sa. ris is desir/ and  
 he roos & went for  
 and to arian of ethi-  
 opie. a myȝt man ser-  
 uant a geldyng  
 of re quen laudace  
 of ethiopiens. wher-  
 che was ou alle ri-  
 chessis: cum for to  
 roodunge in iclān  
 salern and he turned  
 azen satyngre on his  
 chare: & redyngre p-  
 laie re probete/ and

yelde leid to filip/  
 neȝe you: & ioyne rec  
 to his chare/ and si-  
 lip han to & hard hi-  
 redrage plaie re pro-  
 fete/ and he leid/ ges-  
 tis you wher: you  
 budurfto indist what  
 ring you redise/ &  
 he leid/ how may I  
 if nonian ledenre to  
 me/ and he p̄ied si-  
 lip: yat he schuld co-  
 me up. & here wip  
 hār/ and yz place  
 of re scripture yut he  
 redde: was ȝis 26. &  
 schep he was led to  
 Sleyngre/ and as a  
 loulr bōre man  
 yut schery ȝ, w̄ ȝ/ &  
 dounle wip out doore  
 so he spred out his  
 mony/ in myȝteneſſe  
 his awn was taken  
 up/ who schal tell re  
 genaion of him/ for

to philip and helerz  
also for fugues & grete  
uerue wereu don: if  
was astonyed & wou  
drid/ but whome ye  
apostolz pat were at  
ierlin hadden hard  
Samarie had ressey-  
ned ye word of god:  
yei sente to hem pet  
& ion/ and iwhane yei  
camen. yei xneden for  
hem pat schulde ressey-  
ne ye holy goost for  
he cam not sit in w-  
orly of yem: bne yei  
weren baptisid only  
in ye name of ye lord  
iwhi est/ yare yei leide  
hondis on hem: & yei  
resseyned ye holy go-  
ost/ And iwhane Sy-  
monit had seyne p<sup>t</sup>  
ye holy goost was zo-  
nen vileyuge on of  
hondis of ye apostolz:  
& he proferid to hem

monye & leid/ reueze  
also ris power rat  
whom eire & schalley  
ou myn hondis: rat  
ye resseyne ye holy go-  
ost/ but pet leyd to hi  
ri money w iwhi ree  
into p dicion: for  
gesseldist ye rite of god  
schuld be had for mo-  
rige/ perre is no part  
ne sorte to yee in ris  
word/ for ym hert is  
not riȝt ful before  
god/ therefore do yon  
penance for ris wic-  
nidnesse of yee. & prie  
god: if penance  
ris yonȝt of ym hert  
be forsonid to yee for  
yse pat yon herte in  
regalle of bitternesse  
& ye word of wic-  
nidnesse/ and Symo-  
nit answaid: & leid  
prie ye for me to ye  
lord: rat uo ring of

## dedis of apostles

journey: and when he  
he came neij to da-  
mascus/ and soden-  
ly alijt fro hene to  
schoon alijt hyn: &  
he felij to re erfe. &  
herd a voice saynge  
to hym/ saui saui  
what þuldest thou  
me: and he said/  
who art thou lord/ &  
and he said/ i am ihu  
of nazarep: whom  
thou puruest/ it is  
herd to see to take  
ayens ye pride/ &  
he tremblid & bou-  
lded & said/ lord my  
wilt thou my god/ &  
and ye lord said to  
him/ rise up & entre  
in to ye aere: & it sh-  
al be said to see: whij  
it bilouer see to do/  
and so yat wente  
wyr hyn to den aste-  
wyed/ for rei herdeu

asore: but rei seij  
no man/ and saui  
reis fro re erfe. wha-  
ne his ijen were o-  
uened: he sayd no ryg/  
and rei droven in  
in re hondis: & ledn  
hym in to sauerie/  
and was he preda-  
ce not saynge: & he  
ere not my god/ &  
and a distaste comyn-  
g to name: was et de-  
matis/ and rei said  
said to hym in awhi-  
m/ anetys/ and he  
said/ to yl lord/ and rei  
laid said to hym/ rise  
you & go in to aere  
pat is cypid ramis:  
et like in to hous of  
iuda saw hi name  
of tates: & iij to he pi-  
er/ and he sayd anem  
anetys in name en-  
saynge & saynge on  
hym. ioudes: but hi

his luf schet he wold  
alwey fro þe gelynges  
re geldunge. and so  
to þinly + sole þe bi  
leche rees of mæt. þe  
fere leys he his yngi  
of þunlif. ey of  
þe oþer land filip  
opened his mony  
+ bigan at his leys  
twest + þrifu to hym  
þyn / and ye wile re  
memere þis wile: þa  
camen to a wile. þe  
re geldunge hefde  
þe wile / þe forþe  
þe wile to be heyle  
þe wile and filip lord  
þe wile leste of  
all þin land: at wile  
efter / and he auþer  
wile a land / þe wile  
þe wile is ȝe sonnes  
of god / and he ca  
mande ȝe chare to  
wrouȝt frille / and re  
wente wile wroȝt to

þe wile. þe wile  
gelynges: and filip  
expulsd hym / and he  
weten come by of  
þe wile: þe spirit  
þe of þe lord hauȝt  
id filip: t þe geldunge  
þey hi wouere and  
was fōndre wile  
tus / and he passid  
wile. + þrifu to alle  
caces til he cam to  
cesare / x. to  
**B**ut said zita  
wroter of ma  
nans ȝ of wile  
þe wile of  
þe lord: com to þe þa  
re of wile / and  
sit hym leste to di  
walle to re synago  
gus / þe wile fōnd  
our men + wile  
of þis wile: he schul  
þe lede hym wile  
to verilaken / and  
wile he made his

bonideu to re phas  
of p̄stis vnt saul  
mychē more beride  
strouge: & confoundid  
re ieris pat dwelli-  
den at damaske. &  
aferwyde pat p̄s is  
crist/ and whāne ma-  
nre daies were fillid:  
iernis maden acōn-  
ted pat rei schulden  
slee hym/ and re alpi-  
es of hem: were  
made knownen to saul  
and rei kepten reza-  
nis day & nyȝt: pat  
rei schulden slee hym/  
vnt his disciplis to-  
ken hym by nyȝt & de-  
wynden hym & letē  
hym don in a loep bi-  
re wal/ and whāne  
he cam into ieru-  
salem: he assayed to  
worne hym to re dis-  
ciplis: & alle dineden  
hym. & leeneden not

pat was a disciple  
but varuabas took  
pledde hym to re apost-  
lis: & tolden to hem/  
hou in re weie he  
had leien re lond: &  
pat he spake wip ih̄  
and hou in damaske  
he dide tristly: in re  
name of ih̄/ and he  
was wip hem & entred  
and zedde out in ieru-  
salem: & dide tristly  
in re name of ih̄/  
and he spake wip  
hepou men: and dis-  
p̄ntid wip grecis/  
and rei soughten to slee  
hym/ whid̄ ring  
whāne bryen had-  
den knolben: rei led-  
den hym bi nyȝt to  
cesarie. & leten hym  
go to tarsis/ and rei  
churche bi al mider  
galile & samarie: had  
pees/ and was ede

resleyue lyt/ and ma  
nyc answerd/ lord/ i  
haue herd of many  
of yrs man. thou giv  
te yuelis he dede to y  
servatis in ierlin/ and  
yrs haþ power of re  
þnaw of þstis to bry  
te alle men that cle  
pen þm name to help  
and re lord leid to þu  
go you for vis is to  
me abesse of chelyce:  
rat he were my name  
before heren men &  
kyngis & to fore ye so  
nes of israel/ for i schi  
scheire to hym. thou  
grete yngis it baho  
ney hym to falle  
for my name/ and  
anany wente & entred  
in to ye hous & leide  
on hym hondis & leid/  
saul borm/ ye lord  
thus sente me to yee  
rat apperid to yee i

ye wey in whiche þ  
cruelt: rat þ see. &  
þe fulfilled wþp ye  
holy gþst/ and awo  
ou as re scalis felde  
fro his yzen: he res  
leyued lyt/ and he  
iws & was baptisid  
and whare he had  
taken mete: he was  
comfortid/ and he w  
bi lü daies wþp re  
distris rat wereu  
at damacie/ and a  
noon he entide in to  
re synagogis: & þd  
re lard ihu. for no  
is ye sonc of god/ &  
alle men rat herden  
hym wonderen & sei  
den/ wher he is not  
he rat in pnynged i  
jerlin. heu rat cle  
pid to help yrs na  
me: and hidur he  
cam for yrs yngis: þ  
he schulde lede hem

and sche openyd hir  
uen: & whāne sche  
seyd peter sche late  
up azen/ and he toke  
hir bi re hond: & sei  
fid hirre/ and whāne  
he had cledyd re ho  
ly men & widelwys: &  
ye assygned hirre a  
lras and it was in  
de t: nowen bi alle  
ioppe & many biles  
nedeu in re lond/ &  
it was made rat  
many daies he duel  
lid in ioppe. at con  
Synoūt a conour/ p. c.

**A** man was in  
celarie cornis  
ly bi name: a centu  
rion of re companye  
of knyghtis rat is se  
de of 7 take a ryngi  
ous man: and the  
dyngre w lond w  
al his mynd doyng  
manye a messe to

re peple: & pīcyngre  
re lord ene more ris  
sen in a vision op  
ty. as in re nyghte  
our of re daic an aū  
gel of god entyngre i  
to him: & seyngre to  
ȳ/ cornely/ and he bi  
held ryngly/ and wā a  
dredē & leide w̄hos art  
you lord/ and he seiid  
to hym/ ri pīcres & ri  
aimesdys: han flied  
up in to mynd in re  
lyt of ȳ lond/ and now  
lend you men in to  
ioppe: & depe out by  
mōrit. rat is named  
peter/ pīcres herber  
wid in a man syer  
conour/ whānes hōne  
is infidys re see/ pī  
schel see to per wāt  
it mōnēg re to do  
and whāne re aūgel  
rat spak to hym self  
gōone a wet he de

and sche openyd hir  
men: & whiche sche  
sely peter sche late  
up azen. and he toke  
hir in se hond: & re-  
sid hirre/ and whiche  
he had clyped re ho-  
ly men & videwis: &  
ye assynged hirre a-  
lyre and it was in  
de t:nowen in alle  
roppe & many bille-  
nedu in re lond/ &  
it was made rat  
many danes he duel-  
lid in roppe. at con-  
Syniour a conour/ c. c.

**A** man was in  
celarie Corne  
ly bi name: a centu-  
rion of re compaunye  
of knyghtis rat is se-  
de of 7tale. A religi-  
ous man: and bre-  
dyngt w lond w  
Al his mynd doyng  
manye almesdis to

re peple: & picyngc  
re lord one more ris-  
sen in a unction oppy-  
ly. as in re newre  
our of re daic an aū-  
gel of god entyge i  
to him: & sayngc to  
h̄y/ Corneley/ and he bi-  
held in to h̄y and w̄a  
dredc & leide whos art  
you lord/ and he leid  
to h̄u/ ri p̄cie & ri  
almesdis: han flied  
up in to mynd in re  
lyt of fliod/ and now  
lend you men into  
roppe: & depe out by-  
mōnt. rat is named  
peter/ ps: is herber-  
toid at a mani tow̄  
conour/ whos hōne  
is infidis re see/ ps:  
schel see to re w̄t  
it blymey re to do  
and whiche re aūga-  
rat spak to h̄u w̄o  
goone. After he de-

fied. & was bid in ye  
dread of ye lord: & was  
filled wry confort of  
ye holy ghost. and it  
in fide pat peter. ye  
whyle he passid alwai  
te alle: come to ye ho  
ly well pat dwelidde  
at hidde. and he foun  
dianc eneas in na  
me pat his erste zeer  
he had leie in wedde:  
and was slike in pale  
sic. and peter leid to  
him. eneas ye lord ihu  
est hole yee. rise y<sup>r</sup> a  
rme yee. and a uo  
he roos. and alle men  
pat dweliden at hidde  
& at savone saken hym:  
whiche were conuertid  
to ye lord. and in yop  
pe was a disciple.  
whos name was ta  
bita: pat is to seie:  
whicas yis was ful  
of good meritis. and

alines dedis pat lare  
dide. and it was vita  
de in yo daies: pat  
sche was like & diede  
and whiche yei had  
whiche hir yei leyd  
hir in solere. and for  
udda was ny<sup>r</sup> 1000  
ye disciplis harden.  
peter was y<sup>r</sup> me & so  
te tware men to him  
& piede. y<sup>r</sup> f<sup>r</sup> carie na  
to come to vs. and pe  
ter roos. & cam wi  
hem. and whiche he  
was comen: ye leid  
him in to ye solere.  
it alle dwelidde stod  
alwone hym: in epis  
& scheirige coorie  
clooris whiche dres  
made to hem. and w  
ue al men were pat  
wip on forye. peter  
puelid & piede. and  
he turnede to ye ledy.  
and leid tabma rike

while petur yowz ou  
 ye vision: ye spirit sci-  
 de to hym / to free men  
 lechē ree / before rise r<sup>u</sup>  
 & go dū. & go wif hē  
 & dñe yon no rīg for  
 I sente hem / and petur  
 cam dū to ye men: &  
 seid / to þam whom je  
 lechē / what is ye cau-  
 se: for whiche je leu to  
 me: / and ye leidur /  
 comelie ye centurier  
 auste men & dredige  
 god. and has good  
 witnessyge of al ye  
 folk of ewig: to the  
 misere of an holy  
 angel to dape þe in  
 to his houſe: & to be  
 re ye worldis of þe/  
 þore he leode hym for  
 tressenyed in her be-  
 rothe / and þat myt  
 þe dwellden twylit  
 and in day suprege he  
 was & wene for wile

and sū of bren fo-  
 lowden hym to jor  
 þat ye ben witnessis  
 to petur / and ye of þe day  
 he entred in to cesars  
 and corneli abode hē  
 w<sup>r</sup> his cosynes & nece  
 came fründis þat were  
 depide to godes / and it  
 was dū whiche þat  
 petur was come in:  
 corneli cam metyge  
 hym / and felle dū at  
 his feet: & woldyn  
 de hym / but petur reſid  
 hym: & seid / arise yon:  
 also þu my self am / and  
 as þon / and he spide  
 w<sup>r</sup> hym & went in: &  
 foud þam þe man  
 come to gide / and  
 he seid to hem / þe  
 man hōu / þis ferme  
 it is to aelde wile my  
 w<sup>r</sup> / com to wone to  
 an alme / but god sh  
 to me þat nowa

þid rycyng men of hi  
hous and almyȝt þit  
diced re lord. whidȝ  
were at his biddinge:  
t whāne he had told  
hem rese yngis: he  
scote hē in to ȝopp and  
on the day swyng whi  
le rei maden iorue. and  
nezedē to the cree: pe  
tre weute up into re  
hyest place of re hous  
for to þraic aboutere  
sixte oure and whāne  
he was in hungriid:  
he wold han ece but  
while rei maden redy:  
a rawlyng of spī  
rit fide on hym and  
he lez heuene openyd.  
a vessel conyng dñi  
as a grete schete ȝe  
fourre coruens to be  
lēd dñi fro heuene in  
to erþe which were  
alle fourre foord bres  
fis. and a cypinge of re

erþe: and volatile of he  
ueue and a voice wō  
made to hym rese yng  
petre and clec and ece and  
petre leid lord to de  
de for ȝeuere ece con  
cynn yng ȝe vudene  
and ece re leid tyne  
re voice was made to  
hym yat yng yat god  
yap clefis: leie yon  
not vudene and ris  
was dñi in pries a  
a noui re vessel was  
rescued azen and  
while yat petre don  
rid wiy in hi self  
what re vision wa  
yat he lez: lo re nē  
yat were sente fro  
erþe. sonthen re  
hous Symont and  
de at re gate and whā  
ne rei haden clepid:  
rei axiden if Symont  
it is named petre  
had rei herbewe and

thū of nazarey hou  
god morntid hū is  
re holy goost & intuc  
whiche passid for us  
doruge recl. & heray  
& al men opprestid of  
re deuel: for god is  
wīz hym and use  
ven witnessis of al yees  
yngis: whiche yee  
dide in re crucis of  
iheris & of ierusalē.  
whom rei sionem  
haugryng in a tree  
and god resisid ris  
in re pride day: &  
set hym to be made  
knowen not to alle  
people: but to wit  
nessis before order  
ned of god to us  
etern & drubben wīz  
etern: me he was a  
ren his leys: and he  
comandid to us to  
p̄che to re people &  
to witnessse rat he is p̄

orderned of god. do  
mesman of re quylle  
& of re deede to ris al  
p̄oecas leuen witnessis  
lyngre yat al men p̄  
bileved in hym. sdm  
len reserue resuylle  
n̄ of h̄nes in his na  
me: and sit wylle p̄  
petur lyke resle wai  
lis: re holy goost to  
on al sat herden ye  
word: and re fēstis  
men of crucisōn p̄  
camen wīz petur mon  
uden yat also in to  
uacionis re ḡte of re  
holy goost is salid  
onit: for rei sionem  
hem lyckyng in lā  
agis: a magnificē  
god p̄me new ar  
sverid rat he ong  
man may folde  
water wīc yee le a  
baptisid: yat he  
also re holy goost is  
reserued

scie auian coniyn cap  
onclene; for which  
ring I cam whane  
I was depid wyr  
out dnyng; I fore  
care you; for what  
cause han ye depid  
me; and comely  
de to dai foure dares  
in to yis oure I was  
preynge and fast  
yngre in ye myre oure  
in myn houys and  
a man stod before  
me in a white clory  
I saw; comely. in pi  
ere is heid. & ym al  
mestdes ten in my  
de in yngre of god  
for for lende you in  
to kyng; & clepe y  
mestre pat is natu  
retu; yres is heid  
ub in ye houys of  
kyng; comely conoue  
mestres yf see; yis  
whane he schal an

me; schal speke to ye  
yf ore a noon I sente  
to rec: & you didest we  
in yf conyge to b  
now yf ore we alle be  
plent in yf list to here  
ye wordis what eue  
ben comandid to see  
of ye lord; And pat  
opened his mon; &  
saw in truye I haue  
fornide yar god is w  
acceptor of plones  
but in ethel folde by  
yar deder god & mor  
thy mytibuselle;  
is acceptid to hi god  
leof amord to rec  
diden of ilwart; and  
recomage pces in to  
hi eth; yis is yelond  
of al yngre; ye  
witen ye leord pat  
is made yom; alle  
mire. comely at  
yngre. astur ye cap  
yngre pat leon fadid

goo w̄ hem & dūt uo  
 ring; he and reselice  
 b̄t̄p̄t̄ can̄t̄ i b̄p̄ me:  
 & we ent̄den m̄t̄ re  
 hous of re man and  
 he t̄l̄d to vs hon̄ he  
 sey an̄ḡl in his  
 houſe: st̄ud̄yuge & leſ<sup>4</sup>  
 yuge to hym/ seid y<sup>4</sup>  
 to jōpe & depe Symōt̄:  
 rat̄ is namyd p̄car/  
 whid̄ schal spele to f̄  
 e wordis, in whid̄  
 son schalt be laſt &  
 alle mi hōns/ and  
 whēne y<sup>4</sup> had v̄gū-  
 nen to speke: re hōly  
 goſt fel on hem as  
 in to vs in re l̄nḡ  
 myuge/ and y<sup>4</sup> b̄roze  
 on re word of re leſt̄:  
 as he leſd, for son bap-  
 tisid in wat̄: but y<sup>4</sup>  
 schulſen be baptisid in  
 re hōly goſt/ y<sup>4</sup> fore  
 if god ſat to hem re  
 ſame ḡt̄: as to vs

rat̄ b̄l̄eueden in re  
 lord ih̄u c̄ſt̄: who ws  
 y<sup>4</sup> rat̄ in ȳt̄ forbedey  
 lord ih̄u c̄ſt̄ rat̄ ſens  
 uot re hōly goſt to  
 hem rat̄ b̄l̄eueden in  
 re name of ih̄u c̄ſt̄  
 whāne p̄le p̄m̄ḡis re  
 rei herd: rei helden p̄  
 es. & gloriſieden god &  
 leſden/ y<sup>4</sup> fore alſo to ha-  
 ren men god h̄ar̄ ſe  
 uē p̄euarance to l̄vſt  
 and rei rat̄ were ſta-  
 terid of re tribulaci-  
 on̄ rat̄ was made bi  
 dir̄ ſcenere: thalib̄ ſe  
 for y<sup>4</sup> to ſenye & to c̄ȳ  
 & to auiod̄e/ and ſe  
 hem re ward to no mā  
 but to ſeins alone/  
 but ſi of hem were  
 men of aþre & of aþ-  
 non/ wh̄iſ ſame  
 re hāder: ent̄id in to  
 auiod̄e: rei ſp̄aken  
 to re liḡt̄is & p̄ched

me. and ye comandid  
hem to be baptised in  
the name of ye lord ie  
sū c̄t. yāne rei p̄ied  
den hym: yat he schuld  
dibelle w̄ he sū daies

**A**nd r̄p̄st. 11. c̄.  
lis & ye knyppen  
rat weren in nide he-  
ren ȳ also heren men  
resleyned ye word of  
god: & rei glorified  
god/ b̄t whāne pet  
c̄rui to ierusalē: rei f̄  
werē of curūction di-  
spūtiden azen & leide  
mly. entidist pon to me  
rat han sp̄nac: & hast  
ete w̄ hem: and yet  
b̄gan & exponide to  
hem hi oldre & led/ j̄nes  
in re atee of joffe & p̄n-  
ed. and I lez in rabi-  
schyng of mynd avi-  
sou. yat a vessel cam  
dū as agreet schete  
w̄i. for cordis. & w̄o

sent dū fro herene:  
and it cam to me/ in  
to whiche ȳ lokynge  
vhelde & lez four fold  
testis of ye erre. & re  
pynge bestis. & volati-  
lis of herene/ and ȳ  
herd also a voice yat  
led to me/ petr r̄ise  
pon & flee & etc/ but  
sc̄de/ nay lord. for co-  
myn ȳng eþ vnder-  
entid herē in to my  
mouþ/ and ye voice au-  
swerd ye sc̄de c̄mme  
fro herene/ yat r̄us  
yat god has clensid: lea  
pon not vnderne/ and  
r̄us was dū b̄ r̄ies:  
leyned azen in to he-  
rene/ and lo pre men  
stolen in ye hōus in  
whiche ȳ was: & j̄m we  
ren sent fro celarie to  
me/ and yo sp̄it led  
to me: yat ȳ schulde

geo w

ryng sente power  
 to turment men of pe-  
 duci, and he sionz  
 vi swerd. Jame re brof  
 of soon / and he lez v<sup>t</sup>  
 it plesid<sup>t</sup> re iewis: and  
 ueste to take also pte  
 and re dancs of ref-  
 lones rveren / and wha-  
 ne he had canzt pte:  
 he lent hi into prisou  
 and bolic hi to som  
 quaternions of kny-  
 tie to kepp hi: / vold  
 astur pask bingre for  
 re to re people / and pe-  
 ter was kept in prisou  
 but pter was made of  
 re churche in yonre  
 reelynge: to god fo: hi  
 but whane eronde /  
 schulde bryngre hi for:  
 in yat ny<sup>t</sup> pte was  
 sleepynge bittwene  
 twer kny<sup>t</sup>is / and was  
 bounden w<sup>t</sup> tibey cher-  
 nes: / re keper s vido:

re n<sup>t</sup> doze kepter re  
 pson / and 10 an dū  
 get of re lord stood  
 ny<sup>t</sup>; lizt schone in y<sup>t</sup>  
 prisou hous / and wha-  
 ne he had fuyte reli-  
 de of pte: he rised  
 hym t leid, rise son  
 swiftly / and a udon  
 re chernes folde don  
 fro ips hondis / and  
 re angel leid to hym  
 gide rec t du on y<sup>t</sup> ho-  
 lis. / he dide so / and  
 he leid to hym / do a  
 vonte rec y<sup>t</sup> doris: /  
 sue me / and he zede out  
 t sued hym: / he m<sup>t</sup>te  
 not yat it was so  
 ne was done vi rean-  
 get / for he gessyngre  
 hym self to hane seie  
 vision / and re pas-  
 sider refirst t leid  
 ward: / ramen to re  
 uree zate. / at ledy  
 to re catee: which was

the lord ihu/ and ye  
hond of yelord was  
in hym, and mythe  
noubre of men bille  
yngre was conne  
ctid to ye lord/ and ye  
word cam to ye eerts  
of ye churche þat was  
at ierusalem on yese  
yngre: and yea <sup>send</sup> barnabas to antioche/  
and whane he was  
come afer ye gote of y  
lord: he sonec <sup>þ</sup> mo  
uestide alle men to  
dwelle in yelord in  
purpys of herte/ for  
he was a good man:  
a ful of ye holy ghost  
þ of foy/ and mythe  
peple was encreid to  
the lord/ and he went  
þoy to tarsis: to sele  
saul/ and whane he  
had founde hym: he  
ledde hym to antioche/  
and alle azeer þe ly

nedre vere in ye churche:  
þ mythe peple  
so þe re dispachis be  
ren named first at  
antioche criste men/  
and in yese daies: po  
fens camen oure fro  
jerusalem to antioche/ i  
on of hem roos up  
agabuſ bi name: a  
significiden bi ye spi  
rit a grete hingre  
to conyng in al ye  
world/ whiche hingre  
was made vnd clau  
ding/ and alle yed  
aplis purposiden af  
ter þat ech he had: so  
to leud in to mynys  
terie in to bryeu þat  
dwellen in inde/ with  
the yng also þe did  
þ leut it to ye adre  
men: bi ye hondis of  
barnabas <sup>þ</sup> saul <sup>þ</sup>

**A**nd in ye same  
tyme creode

I founid not: istur pat  
hadde made enquerige  
of ye keperis. he coman  
did hem to be brouzt  
to hym. and he cam  
don fro nide in to ce  
sane: þ duellid pere: &  
he was brouȝt to men  
of tue & sidon. and re  
of con corde camen to  
hem whane rei hadde  
conseilid wþ baltus þ  
was ye kyngis chayn  
blyȝt / þei axeden þees.  
þor as mycȝe as pat  
her aunteres weren  
bnailed of hym. and i  
aday þ iwas ordyned.  
conuide was cloynd in  
kyngis cloþinge: & sat  
for domes man. & þa  
he to hem. and ye pe  
ple cried ye voice of  
god. & not of man: &  
a noon an aȝgel of  
þe lord knoute hym: for  
he had not þene ho

noir to god. and he  
was wastid of wormes  
& died: and ye word of  
þe lord was: & it was  
multiplid. and bar  
nabas & saul tyneden  
aȝen fro ierusalem. & wha  
ne ye mynysterie was  
filled: & tolde Jon þi wþ  
named marcus/ vii  
**A**nd þrofes &  
doctouris we  
ren in ye chirche þi ws  
at antioche: in whi  
þe barnabas & symon  
pat iwas clepid blac &  
lucas cronense & ma  
naea pat iwas relo  
kyngis fere of conuide  
terarie & saule were  
to gide: and whane  
þei mynysteriu to þe  
lord & fastiden: ye ho  
ly ghost leid to hem de  
parte þe to me saul &  
barnabas in þe werk  
to which þe hanc talic

ancou was apened to  
hem/ and rei zeden out  
and camen in to stee  
te: and a noon pe angel  
passid a wey fro hym  
mid petur turned aye  
to hym self: t seide no  
we i wot verily y<sup>r</sup>  
re lord sent his angel:  
and deliued me fro ye  
hond of eronder & fro  
al ye blyngage of ye  
peple of iewis & he  
bhelde & cam to ye  
hous of marie mod  
of iewen þac is named  
marcis: wherem wa  
nre weren gadred to  
gedrid & picyng/ &  
whan he knokid at  
re gate dore of re gate:  
a damyble rode bina  
me come for to see &  
whan he knokid at  
voice of petur: for ioyc  
she apened not re ga  
te: bnt ran in & teld

petur stood at re  
gate/ and rei seide to  
hir/ you maddist b  
sche affirmed yet it  
was so/ and rei seide  
hit is his angel/ bnt  
petur alwod stille/ and  
knockid/ and whan  
rei hadde apened re  
dore: rei seide hym  
takyd to hem wi  
his hond to stille: &  
he teld how þe lord  
had led hym ouer  
re plon/ and he seid  
telle þe to James & to  
bryen rese ringis/ &  
and he seide ouer: re  
te into anoy place  
and whan re day  
was come: þe was  
not litil troublinge  
amonge þe knyghtis  
what was done of  
petur/ and whan he  
croude had somþi

woundryng on þe  
reþyng of re lord /  
whan fro þam  
poul had gro blod  
re a rei sat were  
wip hys rei canen to  
pargen of þam filie  
but Jon departid fro  
hem: a turned aȝen  
to ȝerlin. and rei ȝed  
to pargen: a canen to  
antioch of þe fide: /  
rei entiden in to re hys  
nagoge in re day of  
libatis. and saten /  
afur re redyng of þe  
lafe a of re profetis.  
re pices of re brua  
goge senten to hem: a  
siden bryen if ony  
word of exhortacion  
to re peple is in Jon:  
sene re / and poul was  
wip hond bad silen  
a: a leide men of is  
rael a re pat dremen  
god here ze. god of

israel thes oure fadres.  
x euhannishd xv peple:  
whiche poi weren come  
byggs in ye lond of e  
gypt. & in ye hys armes  
he ledde hem out of it.  
and in ye tyme of four  
tie yeeses he suffrid her  
manneris in dilect and  
he distroyed senene  
folke in ye lond of ca  
naan: & in soort deyni  
de to hem her lond as  
astur fourhundrid &  
fyfty yeeses / and astur  
yele ringas he ;at dwel  
men to samuel ye profet  
te / and fro rat tyme yei  
mider abyngte / and god  
;af to hem saile ye lond  
of sye: a man of lra  
ge of verjanyu in four  
ty yeeses. & whiche he  
was don awei: he ret  
rid to her damp hig  
to whom he bare  
wytnesyng and leide

hem, þāne wi fastidē  
⁊ pīden ⁊ leiden hou-  
dīg ou hem ⁊ letten hē  
go/but rei wereu sent  
of reholy ghost: ⁊ we-  
teu fory to seleucia ⁊  
fir reus rei wondē  
bi wte to apre. and  
whāie rei camen to  
salamynue: rei pīchidē  
re word of god in re  
synagogis of ierusalem ⁊  
rei haddeu also joun i  
mynystere. and whā-  
ne rei haddeu walid  
bīal re ile til to pātē:  
rei fouden amen awic  
dje a false profete aie  
we to whāie re name  
was bīrichd rat was  
wīf re proconfule ser-  
guis paule a prudent  
man / ris clepid var-  
nabas ⁊ paül: ⁊ deh-  
rid to here re word  
of god/but elynas  
wīth wītwood hem.

for his name is exp-  
wued so: ⁊ he come  
to turne a wey re pro-  
confule fro vilene. bī  
sāsle wīthdī is leide  
paule was fīld wīth  
re holy ghost: ⁊ vīkeld  
in to him ⁊ seid. a you-  
fūl of alle gale ⁊ al fa-  
nessse you loue of re  
deuel. yow cūmre of  
a rytwilnesses: you  
leeneft not to turne  
vplodone re rytwilnes-  
ses of re lord. and vōd  
to re hōud of re lord  
is on yee: and you shā-  
alt be blynd ⁊ uotc-  
yngre re somme in to an-  
me. and a noon myt  
⁊ derkelessis felden dī  
on him. and he zede  
alwīte ⁊ sonze hi vī  
he schuld yow hōud  
to him. þāne re pro-  
confule whāie he ha-  
seize re deed: bīleued

art my sorie: to dan  
yligate yee, and he  
azyn reisid hym fro de  
ce: yat he schuld not  
turne azyn in to coru  
pacion: leid yns for  
schal zene to zon perho  
y true yngis of da  
inf: and refar to on  
a nos stede he leir you  
schalt not zene perho  
ty to see coruption in  
dawyn in his genuacion  
whome he had myny  
knd to ye wille of god:  
diede: and was leid in  
his fadres: & leir coru  
ption in he whom  
god reisid fro dece: leir  
not coruption, refar  
vifou be it knowento  
yon yat bi hym remyss  
on of synnes is teeld to  
you. fro al synnes. of  
which ye myght not be  
vastified in ye lawe of  
moyses in this eche.

man yat bidecuer: is  
vastified refare leze y  
it come not <sup>to</sup> you vatis  
bifore leide in ye profes  
tis / ze dispilers / see ze  
vwoondre ze & le ze sta  
terid abrode: for ywor  
he a verke in your day  
eg / a verke yat; esch  
ien not bidecuer: if ony  
man schal tellle it to  
and vwhome rei zeden  
onre: yri piced yat in  
ye labor suyuge rei schul  
deu speche to hem yese  
wordis: and vwhome y  
synagogue was leest: ma  
ny of ieris & of comic  
yngis woulschypunge  
god: sieden poule & bar  
nabas: and in ye labor  
suyuge: al iwest. All y  
ciree caui togidre: to  
yere yeword of god &  
iewis sien ye peple. &  
wereu fillid wi yem  
vies. & azenseiden yese  
y spakē & coulde he: y re  
schulden duele i y godes of god/

¶ haue founen daun y  
sonc of iesse. aman af  
ter myn hert: which  
schal do al my wille  
of whos seed bi re br  
herte of god hay led  
oute to israel as an  
oure ihu: whiche too  
þe hond before ye face  
of his conyuge ye  
baptys of penaunce  
to al ye peple of israel  
whiche soon fyllid his  
couys: he seide / i am  
not of hym: e deinen  
me to le/ but lo he comey  
aftir me / & i am not  
wo: y to do of ye scho  
on of his feet/ Baxe  
& loues of ye kynd of  
brahim: & which in þe  
dreden god: to you ye  
word of hely is sente  
for ye rat dñe hiden  
at ierusalem & prynes  
of it. þe kuerre not ye  
ihu & ye voices of pro

feus. rat bi eir labor  
heu red: demeden & falle  
den & ye founen in hym  
no cause of dey: & an  
den of pilate rat rei  
schulden flee hym/ and  
whiche rei hadde en  
did al yngis i were  
written of hym. rei tokem  
hym downe of ye tree &  
leiden hym in agnus &  
god rehld hym fru der  
in ye ynd day: whi  
che was leyne bi mor  
re daies to hem rat  
wente to gide wyr  
hym fro galilee into  
ierusalem in whiche be  
th now his wytness  
to ye peple/ and we  
schewen to you ye bi  
herte rat was mad  
to oure fadris/ for go  
hay fulfilled yis to  
her loues: & aȝen ra  
sid ihu / as in ye leti  
salme it is written/

xerunge syngnes &  
 mondus. to be made bi  
 re yeadis of hem. but  
 re uultuud of re ake  
 was departid: & sum  
 weten wy re iewis.  
 & sum wy re apostlis  
 but whaunc re was  
 made in assante of re  
 heren men. & re iewis  
 wher pincis to tur  
 menten & to stonenis:  
 re budisfoden & fled  
 deu to gide to re akes  
 of lycaonye & listris &  
 derben & in to al re cu  
 re about. and re p  
 chiden vere re gospel  
 : & al re multitude w  
 oned to gide in re  
 tedhunge of hem. poul  
 & baruabas dinct at  
 lystris. and a man ac  
 usis was like in re  
 feet: & had sette crokis  
 fro re modir wome  
 whiche nene had

goou/ vis herde poul  
 spelynge/ and poul bi  
 heid hym & seti re the  
 had seir yat he schul  
 de le made laaf: & leid  
 wiſ agreeet voice/rise  
 von vp rige ou in feet  
 and he hundreballa  
 de. and re peple wha  
 ne re hadden seuen ſy  
 poul dide: rende her  
 voice in lition aiger.  
 leide/ goddis madelike  
 to iuer ten comen to  
 vs dñi/ and rei clerpide  
 barnabas subtter &  
 poul mercurie: for he  
 was ledere of re word  
 and re pretis of iub  
 rat was before re tare:  
 bronten wlis & crow  
 nes before re zaris w  
 peplis. & wolden have  
 made sacrifice/ and  
 whaunc re postis  
 baruabas & poul her  
 den vis: rei wolenre

ringes þ. ic werein leide  
of poul. and blasphem  
deu/ þine poul þ bar  
uabas sydfastly leide  
to þou ic bihoste friste  
to speche þe word of god  
but for þe putten ic a  
wey. þ han demed þou  
biworþi to eulastynge  
inf: to we curuen to  
heþen men/ for so re  
lord cam aūdide us/ þ  
hanc leate þee in to hir  
to heþen men: þat þ<sup>u</sup>  
be in to hely to þe vr  
met of erþe/ and he  
ren men ioreden þ her  
deu þ gloriſden þe wor  
de of þe lord/ and bilee  
nedeu as many as we  
ren. before ordyned to  
eulastynge inf/. and þ<sup>u</sup>  
offyed word was. lowen bi al  
þe curiſe/ but re iewis  
steride religious wyr  
men þ ouest. þe wo  
rict men of þe citee:

þ stureden pſecucion a  
zens poul þ barnabas  
þ drynen hem out of  
þer curiſe. and þe  
schoghen a wey to hem  
þe dust of þer feet: þ  
camen to þeoupe. and þe  
discipulis werein fillid w  
iowe þ þol. godſt vñ  
ut ic bikel ac  
**B**rycouye þat ic  
entiden to gide into þ  
synagoge of iewis. and  
spaken: so þat a ful  
greed multido of ieu  
wys þ gretid billeued  
but re iewis þat were  
vnbileful. reisid per  
cucion þ stureden tol  
þe þe soulis of heþen  
men aȝens briȝea þe  
but re lord þat soone  
pees/ þe fore þe dñeli  
deu urede cyne þ di  
den tristly in þe lord.  
berynge wittessyng  
to þe word of his ḡe

ues. and whiche rei  
 hadde ordyned þas  
 to hem vial re citoes.  
 x hadde þied my  
 fastynge fastynge;  
 rei wtolken heu to y  
 iord in whom rei  
 leued. and rei pas  
 siden perhede. x canē  
 to þam filie. and rei  
 spaken re word of re  
 iord in wege: x ca  
 meu du into italie  
 and fro rei wens rei we  
 ten bi bote to antio  
 che: hei whens rei  
 weren taken to re  
 gne of god in to re  
 werke rat rei fillide  
 and whiche rei were  
 comen x hadde ga  
 drid re church: rei tel  
 den hou greet yngis  
 god dide my hem x  
 he rat had opened to he  
 rei men re dore of  
 seip/and rei duellide

u alid tyme w þ dila  
 ud sā phis xv. c.  
**A** canē du to m  
 de. x tauȝten biperen  
 rat but re leu artacod  
 after re lawe of moy  
 ses: re moni uot be m  
 de saaf / þ forre whāne  
 rei was maad uot  
 alid discencion to pu  
 le x varuabas aengshē:  
 rei ordyned r' poult  
 varuabas x sū of ot  
 hem schulden go up to  
 re apstlis x prestis in  
 ierusalem/ on ris ques  
 tion/ and so rei were  
 led forr of re churche:  
 and passid bi beuyce x  
 samacie/ and rei telden  
 re coniunction of hepen  
 tenu: x rei maden gre  
 et ioye to al re brisen  
 and whiche rei camen  
 to ierlē: rei were res  
 leynd of re churche x  
 of re apstlis. x of re

her cootis / and ȝei stiþ  
rea out amouge peþe  
ple: / ȝ and creden / ȝ leiden /  
men what don ȝer  
ring: / and we beth de  
edln men like ȝou: / ȝ  
schewen to ȝon / ȝ at ȝe  
beti conuertid fro re  
se veyne ȝringis to re  
hruyng god: / ȝ at ȝu  
di heneue / ȝ eþe / ȝ re  
sce: / ȝ al ȝringis ȝat ȝu  
iñ henu / whiche iñ ge  
neracionis passid: / ȝif  
fidi al tollis to gau  
m to her owne weies  
and ȝit he lefte nothi  
ng wiþ once iñ vñel  
synge iñ wel dwyng  
for he ȝaf reyne / ȝ  
heneue / ȝ tyme / ȝ vñyng  
frut: / ȝ fullillide ȝour  
her tio w<sup>c</sup> mete / ȝ glad  
nesse / and ȝei leynge  
rese ȝringis: / ȝn ȝeris  
fragiden re peþle. / ȝ  
ȝei offiden not to he/

but sum ieris cam  
oue fro antiochey  
couþe: / ȝ conſideren  
peþle: / ȝ conþeden po  
le: / ȝ diowen out of  
re citie: / ȝ gessiden ȝ  
he was ded / but wi  
re disciplis were no  
men aþuite him: / ȝ  
roos / ȝ went into re  
tee / mid in re day bi  
yuge he wente to þ  
riy barnabas into  
derben / mid whane  
ȝei haddeþ pþchid to  
vñlic citie / ȝ tauȝte  
manye: / ȝei turnid  
azou to iustis / ȝ co  
nyc / ȝ to antioch / ȝ  
terwuyng re soris of  
disciplis / ȝ monastis  
ȝac ȝei schuld: / ȝ uelle  
in seþ / ȝ leiden / ȝ at ȝ  
many tribulacionis  
ȝ agwischis: / ȝ vñp  
uer us to ente into  
re kyngdom of hene

dis of profetis acor-  
 den to hyui. ag n<sup>19</sup> lvn-  
 den/ after his i schal  
 turue azen. and vilde  
 de re taleruade of  
 dawys pac felde don:  
 mid i schal vilde aze  
 recast don ringis  
 erit/ and i schal rei-  
 sit: pac of men seke  
 ye lord/ and alle fol-  
 kis ou iwhich my na-  
 me is depid to help  
 ye lord dwyngre his rig-  
 ley/ fro ye world re-  
 merke of ye lord is  
 kuowen to ye lord/ for  
 iwhich ring i denie  
 hem pac of heven me-  
 ten comitid to god: &  
 to be not dischid/ but  
 to write to hem: pac  
 yei abyeyne hem fro  
 deoulyge of manne-  
 th i his fournacon  
 i straunge rugis  
 blood/ for moyse of

elde tymes har i alle  
 citees hem i p<sup>20</sup> chulh  
 in synagogis: where  
 vi eche salyt he is  
 red/ rau it plesid to  
 ye apostlis & to ye cl-  
 dre men wiþ alle ye  
 churche to chefe men  
 of hem & sende to ma-  
 cix w<sup>21</sup> ponl & barna  
 basi/ iudas pac was  
 named barsabas. &  
 filas ye first men a-  
 monge brethen & wiþ  
 ten bi ye hondis of he  
 apostlis & eldrie brethen  
 to hem pac ben at au-  
 noche & sunne & silue.  
 brethen of heven men:  
 gretynge/ for we hee  
 den pac bi wenten out  
 fro vs. & troubliden;  
 wiþ wordis & turne-  
 den vpi so don zoweson  
 us to iwhiche men use  
 comandidēnot: it  
 plesid to vs gad:ye

elde men: & relden hon  
greet singis god my  
hem dide / but sume of  
re hertis of re farses  
yat vilceden: risen  
up & seiden / yat it bi  
houer hem to be ar  
cūcidid and to comu  
nide to kepe also re  
laine of moyles / and  
re apostolis & re elde  
men camen to gide:  
to see of ris word / &  
whāne j̄e was ma  
de greet seluyng heire  
of petur ros up & sei  
de to hem / bryeren  
ze witen yat of elde  
daies in zon: god dñe  
es bi my mony heire  
men to here re word  
of re gospel and to bi  
sone / and god yat li  
knewe hertis ware  
wituessyng: & zaf  
to hem re holy ghost  
as also to vs / and no-

ring dñerside bry  
us & hem: & cleuside re  
hertis of hem bly  
now þāne whatis  
ten ze god. to putt  
a zon a ou re neckis  
of re disciplis: wh  
the new: we new: of  
fadns myzten bere  
but bi re gte of our  
lord ihū crist we bi  
leuen to be sauad: al  
also re land alle re  
muntitude held pees  
and herd barualig  
van & poul tellig  
hon greet lygnes &  
woudis god dider  
hem in heren mer  
and astur yat re h  
den pees: jaunes ar  
siverde & leid bry  
her ze me Symon  
teld first hon god vi  
sitede to take of ly  
ren men. appyle to  
his name: & re we

hou sei hau hem and  
baruab's wolde talie  
w<sup>th</sup> y<sup>e</sup> you: pat is na-  
med but poul pied  
by. pat he pat departe-  
d fro hem fro pauli-  
ne. and went not w<sup>th</sup> y<sup>e</sup>  
m<sup>o</sup> to y<sup>e</sup> werli: schulde  
not be resleyuede and  
dissenacu<sup>m</sup> was made:  
so pat sei departide  
at wyunc and baru-  
das tol<sup>m</sup> marke: and ca-  
me bi lote to apre: and  
pou<sup>m</sup> chees filas and  
went to y<sup>e</sup> for to bry-  
jen and w<sup>th</sup> y<sup>e</sup> brykken to  
re<sup>m</sup> ge of god and he  
wore bi linc and alio  
and conserwed y<sup>e</sup> churclj:  
comandige to lice  
y<sup>e</sup> hecdis of apostolis  
and eldre men/ xvi. c.

**A**nd he cam into  
derben and lusteru<sup>m</sup>  
and to a dispyle was  
y<sup>e</sup> bi name truothj

ye lone of a newesse cris-  
tene and of y<sup>e</sup> fadur herc  
and bryceru pat we-  
ren at lusteri<sup>m</sup> and y<sup>e</sup> con-  
e: zoidden good wi-  
nessyng to hem and  
pou<sup>m</sup> wold pat rigma  
schulde go for y<sup>e</sup> han:  
and he took a articadid  
lynu<sup>m</sup> for icivis pat  
weren in y<sup>e</sup> places  
for al wistur: pat his  
fad<sup>m</sup> was hercne wha-  
ne sei passiden bryc-  
es: sei brykken to he  
to hepe y<sup>e</sup> techrungis  
pat weren demed of a  
postlis: and eldre men  
pat weren at iclin: and  
y<sup>e</sup> churches wereu con-  
firmed in seij and enare-  
siden in noubre che-  
day: and sei passiden  
frigie and y<sup>e</sup> cunace of  
galathie: and weren  
forbiden of y<sup>e</sup> holy go-  
ost to spele y<sup>e</sup> word

ii to oon to these me  
and send to zon wip  
oure mooste derwore  
vrijerē barnabas &  
poul men dat zenen  
her lynes: for re na  
me of oure lord ihu  
christ / verfoore we sen  
ten Judas & silas. &  
rei schulen telle re sa  
me ringis to zon vi  
wordis / for it is syne  
to re holy ghost & to  
us to pinte to zon no  
ring moore of charge  
jāne rese nedeful ring  
is: dat je absteue z<sup>ii</sup>  
fro re offrid ringis  
of marwicid. & blood  
stranglynge & fornic  
acion fro wāch je ke  
pynge zon: schulē do  
wel fare je wel / before  
rei wereu leate go & ca  
men dū to amochē:  
and rehāne re andu  
tude was gedude: rei

tolken re epistle. wāh  
che wāhāne rei hadde  
red: rei lovere on re  
confort and Judas  
silas. & rei for rei were  
profess: confortiden  
bergen & confermeden  
wāh many wordis  
but after z<sup>ii</sup> rei hadde  
be re alial wāhle: rei  
wereu leate go of bri  
ren wāy pces to hem  
rie haddeu sente hem  
but it was sernewo  
silas to duelle rei and  
judas went alont  
iclin and poul & b  
uabas duceten att  
taods. teclynge & pe  
chige re word of re  
lord. wip oþ manye  
but after suue daie  
poul send to barnabas  
turne we azen & vāh  
re vrijerē bi al aces  
in wāch we hanip  
chide re word of re lord

ducle/ and sche con-  
 streynd vs / and it was  
 done whāne we zede  
 to pier: a danysele  
 pat had a sp̄it of dy-  
 nymacōn more vs/  
 whāne pat greet w̄y-  
 nyng to lñr lordis  
 in dyngnyngcrys  
 fud poul + vs: + cri-  
 ed + leide rese meule  
 seruantes of re h̄ze  
 god: pat sellen to zu  
 re we of helpe/ and  
 ris sche diden in ma-  
 ny daies/ and poul  
 forswide + turned: +  
 said to re sp̄it / i/ to  
 maide ree in re na-  
 me of ih̄u cistr: pat  
 you go out of ih̄e  
 and he went out in  
 re same oure/ and re  
 lordis of ih̄u sezen  
 pat re hope of ih̄e  
 w̄yngre weute a  
 wey: and rei tolken

poul + filas + lede  
 in to re drom place  
 to re p̄nac/ and rei  
 bronȝten hem to re  
 magistratis + seiden  
 rese men distriblid  
 oure atee: for re le-  
 iewis. + schewen a  
 custome whād it is  
 not leeneful to ba to  
 resseyne wey do: byen  
 we ben rowayneost  
 re people + magistrat-  
 is iñmen aȝens h̄e:  
 and whāne rei hadē  
 toren re cooris of  
 hem. rei comandide  
 h̄e to le leter w̄y zer-  
 dis/ and whāne rei  
 haddeȝ zounen to hem  
 many wōndis: rei  
 senten hem in to pri-  
 son/ and comandide  
 to re lieverys: pat he  
 schulde wepe hem in-  
 ligently/ and whāne  
 he had take sche a

of god in hisc and  
whan re canen into  
mlysie: rei assaideu  
to go into bithyuge.  
t re spirit of ihu hit  
fond not hem but  
whan rei hadden pas-  
sed in mlysie: rei canē  
don to roade. and a  
vilon by nyxt was  
schewid to poul but  
a man of macedonye  
rat stod: pied hir  
leide: go rou in to ma-  
cedonye t help us and  
as he had ley re vasio-  
n: auoon we louzē  
to go for in to mace-  
donye and were ma-  
de certeyne rat god.  
had clepid us to pōd  
to hē and we zedub  
schip fro roade t ca-  
men to sauatracia  
whi sterte couē: t  
re day fulunge to ne-  
aplis and fro pens

to philipis. rat w<sup>e</sup>re  
furst parte of macedonye  
re croce of colonye and  
weien in vis cete hi-  
me daies: t spakē to  
gidre and in re day  
of saloris. we went  
forw<sup>e</sup> ipon re pāt  
bifidis re flood whi  
pier lemyd to be: t  
we saten spaken to  
rey men rat canen  
to gidre and aubōmā  
hidda bi name apur  
pincelle of re cete of  
tiaurus: worship  
yng god herde whi  
os hert re lord api-  
ned to zene tent to  
se ringis rat were  
seide of poul and whi  
anē sche was bapti-  
sid t hū hōns: sche  
pied t leid t f<sup>e</sup> zē han-  
dened rat zām hēy-  
full to re lord: cuted  
zē in to myn hōns t

re day was come; re  
magistratis senten-  
tia chyollis & scideri  
delynere vnu vnu mē  
and re hepcere of re p̄-  
sonū teold rese wordis  
to poul: rat re ma-  
gistratis hau sent; &  
re le debuited nouis  
yske ḡd̄ re oure: &  
go re m̄ p̄ces/ and po-  
ul send to h̄m/ rei sen-  
tē vnu vnu of roune  
m̄ to plouū & weren  
bēten openly & būdā  
pned/ and now p̄ci  
ly rei bryageu vnu on-  
re/ nor so but come  
rei hem self & delyne  
vnu oure/ and re cadd̄  
yollis teolden rese w-  
ordis & to re magis-  
tratis/ and rei d̄cde:  
for rei h̄rden rat rei  
weren somaynes/ &  
rei camen & b̄lledji-  
den hem & rei brouge

ten hem out. p̄iedeu i  
rat rei schulden go on-  
re of re aice/ and rei  
zedēn out of plouū: &  
entreden to ludie/ and  
whāne rei senzē bry-  
eu: rei conforadu h̄e-  
t̄ rei senzē for: vñ. c.

**H**ānd whāne rei  
hadden passid  
bi amphipolis & aye-  
louye: & rei camen to  
celonovk where wō  
almyagoge of ieris/  
and bi custom poul  
entred m̄ to hem: and  
bi yre salutis he d̄da-  
ide to hem of scriptu-  
ris: & openyd & schē-  
wed rat ic b̄holtē c̄t  
to suffre: kile azen fco  
d̄er/ and rat vnu is  
iñis c̄st: whom i  
telle to zon/ and b̄i  
me of hem b̄lledē:

precept he put hem in  
to re mer pson. & stre-  
rned pe feet of hem in  
atre/ and at mydnyt  
proua & silas worship  
piden & hereden god: &  
jet pat were in he pige  
herden hem/ and soder  
nely. & greet eere mo-  
munge was made: so  
put pe fonde meutis  
of pe pson was mo-  
ned/ and alle re dores  
weren opeyed: & pe  
boudis of alle weren  
louisd/ and pe keperis  
of pe pson was awa-  
kend: & syre pe zatis ope-  
ned: & wip al swerde  
dragen ont he wold  
hane. slawe hem sils  
& gessiden pat pe men  
pat weren bouden had  
den fledde/ but poul  
criede to hym/ & givet voi-  
ce & scid/ do you no  
harun to sylle: for al

we beu here/ and he  
axid ijt & eutride: &  
tiembld & felle don  
poul & to silas at he  
feet: and he brouge  
hem wip out fory: &  
scid/ lordis whart  
houer me to do: &  
ve maad saf: and  
rei seiden/ vleene po-  
m re lord ihu: & pou  
schalt le saaf & rym-  
ng/ and rei spaken  
to hyur pe word of  
lord: wip al pat we  
ren in his hond: & le  
tuke hem in yill our  
of pe nyxt: & wald  
her wondis/ and he  
was baptisid: & alle  
his hond anoon/ and  
whane he had lede  
hem to his hond: &  
scide to hem a bord  
and he was glad in  
al his hond: & bledis  
to god/ and whane

2 men not akeve/b  
 whanne ye iewis i  
 theadowys hadde kno  
 we. y also at levo ye  
 word of god was p  
 chide of pold: yei ca  
 men ridn' mouyuge  
 2 distribubunge ye min  
 tude. and yo aiso  
 vnyen deyneden  
 poul: pat he schuld  
 gow to ye see/bire silo  
 2 tymothi duelliden  
 pere. and yei pat ledde  
 for poul: ledde hi to  
 athenes. and whan  
 ne yei hadden take a  
 manudent of hym  
 to silas 2 to tymothe.  
 pat hi hyugly yei  
 schulde come to hi:  
 yei wenten for. And  
 while pold a lode he  
 at athenes: his spi  
 rit was moted in hi  
 for he siz ye citee w  
 zoun to ydolatrie/ye

fore he disputid in  
 syuagoge wyp. iewis  
 2 w men pat worshi  
 pidea god and in pe  
 dooni place vi al da  
 es to hem pat herde  
 and sume epicureis  
 2 scousis 2 filosofis  
 disputiden wyp hi  
 and sume leiden wyp  
 wole ris lower of wor  
 dis seie: and oyn  
 leiden he seniyy to le  
 a tellere of uelbe son  
 dis: for he telle to he  
 ihu 2 ye azenryuge  
 and yei to leu 2 ledde  
 hi to ariopage 2 le  
 deu/moubrue we wit  
 what is ris veire  
 dottine pat is leide  
 of we: for von brig  
 est in sume newe rig  
 w to our eris/for  
 we wolen wit: what  
 rese ymgis wolen w/  
 for alle men of athe

multitude of herō  
men wōschipidē  
god: & noble wō  
men not aferē bē  
re icēris hadden en  
bie & token of re w  
iūn peple/ sūme  
viel men/ and whā  
ne rei hadden ma  
de acōupanye rei  
mōnedē re aice &  
rei camen to jasōn  
hōn & souȝt hem  
to bryngē for yāmo  
nge re peple/ and w  
hāc rei fōuden hem  
uot. rei dīdēben ja  
sōn. and sūme vri  
eten to re pīas of  
re aice & credē. rat  
yese icēu rat mo  
uen re wōlde & hi  
du. rei camen: wō  
liche jasōn icēley  
nedē. and yese  
al dōn azenē re  
mānūdēmentis of

re empōc/ and seic  
rac iūn is anoye  
kyng/ and rei mo  
yden re peple & re  
pīas of re aice he  
ryngē yese yngis  
and whāmē satiſ  
faction was taken  
of jasōn: & of oþer  
rei leten pōul & līa  
go/ and anoon by  
yīt bryeu leten  
ias go into verda  
and whāmē rei  
mēn vidē. rei cam  
den into re synago  
ge of iēwēs but re  
se were re mōrīan  
hem rat beu at thē  
solouyl/ whāch rei  
mēn re wōrd wī  
al desir: eth day le  
kyngē scripturis. &  
yese yngis hadden  
so/ and many of he  
bileneden. & of he  
ren wōmen honest

id in quynre in a wa  
 in whiche he ordeyned  
 þat sey to alle men:  
 and reuel hñ sy dñy  
 and whiche þe hadde  
 had þe aȝen ryȝe of  
 ded men, sume scor  
 neden þ sume seiden/  
 we schule here see ef  
 te of yis ring, so pou  
 re weuten out of re  
 mddel of hem, but  
 sume drowen to hñ:  
 and seiden, amoung  
 whiche dyrulex ario  
 pagne was, and a  
 woman vnamda  
 marie ȝ of mewhe

**A** se prynge pou  
 le zede oute of athenes  
 and cam to cornethe  
 and he found a man  
 a swa aqyula bi na  
 me of pouete vntyd.  
 þe late cam fro þe  
 he: and prystale hñ

wþt for þat claudius  
 comandid alle ȝewis  
 to departe fro rome.  
 þe cam to þud for he  
 wa of re same craft:  
 he duellid wiþ hem  
 and wrouȝte, and þei we  
 ren of ropmakers craft/  
 and þis disputid in þis  
 uagoge bi eche satot  
 puttynge amoung ȝe  
 name of þelor ihu. and  
 he conscilid ȝewis þ  
 gretis and whiche  
 silas þ tymothe cam  
 fro macedonye: poul  
 þaf belyncle to re ȝor  
 de and witaellid to þe  
 ȝewis: þat ihu is crist  
 but whiche þe aȝen  
 seiden and blasphemeden:  
 he schooli a wey his  
 dores and seide to hem  
 your blood be on ȝoc  
 heed: and schal le dene,  
 fro hemes fory. and schal  
 go to heren mea. and

herborownd  
nes & conestigis zeue.  
tēt to noue of pīg: bī  
cīy to coic eīp to here  
sū newe pīg/ and pou  
re food i re myddis of  
ariopage & leid miē of  
athenes bi alle rīgīs  
I see þāo beynre wo:  
schipers/ for þāo passidz  
sīz zōure manū metis:  
wīchī was wīntē to  
re vulnōwīc god/ & to  
re wīchī ze vulnōwī  
ge wōschiper: þis pīg  
i schewe to zon god/  
made re wōld & al pīg-  
is & bē nīt: þis wōlhe  
is lord of heueue & of  
cīy. duellay nī in tēpī  
maad & cīp hōndis/ nei  
þis wōschiper bī wā-  
ues hōndis. nei/ har  
need of ony pīg: for  
he zeupy hīt to al men  
made of cou al relyde

pīg

of miē to enhabita on  
alle re face of re erpe.  
determinyng tyme of  
deyued. termes of re  
duellunge of he wōle  
he god/ and if pena-  
ture re felē hīp cīp hī-  
den: pouz he be not for-  
fīd edz of zon/ for i hi  
we lyue & moveuz  
wen/ as allo sume of  
pētis leide/ an we be  
allo re kynd of hī/ for  
re scrī/ we bē re kynd  
of god: we schuld  
nī deine rat godly pīg  
is like golde & silver  
cīy/ acon cīy to gra-  
ge of crast & i ouȝt of  
man/ for god dispī  
re tyme pē þis vulnō-  
wīge: & now schewy  
to men. rat al cīy  
where du penaunce  
for he rat har ordē-  
ned a day in wīchī  
he schal doeme re wōl-

þen & bi lote cam to  
 lrie/ and þristalle &  
 aquila carmen wip  
 hi whiche hadde clp  
 pid his heed in trēs/  
 for he hadde a bove/ &  
 he cam to effelie & he  
 he leste heur/ and he  
 yde into ye synago-  
 ge: & dispūtēd in he  
 wis/ and he piden  
 þat he schuld ducell  
 more tyne: he cou-  
 sentide not/ but he  
 mad fare wel & scid  
 este & schal turme a-  
 þen to þon if god wo-  
 le: & he went forþ to  
 effelie/ and he cam  
 wā to celarie: & he  
 yde up & grette re chur-  
 che: & cam don to a  
 nōtis/ and whā-  
 ne he hadde ducellid  
 rei singhat of ty-  
 ne: he went forþ bi  
 rewe riong i re cūter  
 walkynge

of galathie & frigie &  
 conserued at re die  
 aplis/ but a new ap-  
 pollo bi name: a man  
 of aulāndre bi kynde/  
 a man eloquente ca-  
 me to effelie: & he wā  
 myȝty in scripture/  
 his man was tangt  
 re wey of re lord: &  
 was forwent in spi-  
 rit & spake & taught  
 diligencly to yngis  
 þat were en of ihū: &  
 brouȝt anly re bap-  
 tym of þan/ and his  
 man bigan to do tris-  
 tay in ye synagogue/  
 whom whāne pris-  
 calle & aquila herde:  
 rei tolken hym & more  
 diligencly expōidē  
 to hi re we of re lord  
 and whāne he wo-  
 lde go to a chape: b  
 were exceden & wo-  
 ten to re discipus

he passid fro pens: &  
entride in to re hous  
of a iust man. Dite  
bi name rat worldy  
yd god. Whos hous  
was royned to re sy-  
nagogue/ and crispe  
yngce of re synagoge:  
bilenyngc to re lord.  
Whi al his hous/ &  
many of re coruy-  
es heriden/ and bilens  
deu: & were aristenid  
and re lord seid bi  
myc to poul bi a  
vision/ myle von die-  
de: but spek & be n<sup>t</sup>  
stille for I am my y-  
e & no man schal put  
to rec to none yee: for  
myche people is to me  
in this citee/ and he  
diuellid seit azer &  
sire monothis teching  
e amone hem remor-  
de of god/ but wha-  
ne gallion was pro-

consel of a chape-  
rewhis risen up whi-  
oo wil azeno poul:  
leden him to re dom  
reiden azeno re law-  
rs coulde men to  
worldhipe god/ and  
whaunc poul bigan  
to opene his mouf:  
gallion seide to re  
whi if ye were ouy  
wiclid rig eyen  
trespasse ze rewhis/ my-  
ly & schande suffre:  
but if questionis be  
of re word & of yem-  
nes of your lawe:  
bi see you self y wel  
not be to welman of  
rese ynges: and he  
drof hem fro re dom-  
place/ and no ring  
of rewhis was to char-  
ge to gallion/ and  
whaunc poul had  
aliden manye daies  
he seide fare wel to bi  
and al tolde latene poul  
re synagoge & knote hys  
re dom place:

in hem & deportede re-  
 dulaphus / and dispute-  
 de in re stole of any;  
 by man ech day / was  
 was won vntrewe y-  
 mō / so rat al rat dud-  
 iden in alie herden /  
 wold of re lord / newis  
 xperen men / and god  
 dide vnties not smale  
 in re hond of poule /  
 so rat ou silue men /  
 sudances wereu born  
 fro his body / an seek-  
 ness departiden fro  
 hem / & woldid spri-  
 tis wenten oute / but  
 also fume of re newis  
 exulatis zeden abou  
 allayre to clepe re name  
 of re lord ihū erist /  
 on hem rat haddeu r-  
 uel spiritis & sciden /  
 come you bi ihū /  
 whom poule p̄chys /  
 and re wereu seuen  
 sones of a newe Ste-

uer a piece of p̄cio /  
 rat diden pis yng /  
 re ync sp̄itit austre  
 rid: & led to hem /  
 know alhū & y knowe  
 poule / but who ben  
 ye / and re man in  
 which was re wort-  
 den lepid on hem /  
 & hadde re vancie of  
 lothe / was a stronge  
 ayeus hem: rat rei  
 naldi & wondid fled  
 den awer fro rat ho-  
 us / and pis yng wō  
 made knowen to alle  
 newis & heren men: /  
 dnediden at Eſſel /  
 dide fel dou on hem  
 alle: & rei magnis-  
 den re name of re lord  
 ihū / and many men  
 bilden / & cauen his  
 nowlichſge / & tellinge  
 her dedis / and many  
 of hem rat bilden  
 curous / ringis: bia

ſ̄ ſei ſchulden reſſey-  
ne hui / whid̄ iwhā-  
ne he cam: zaf mych̄  
to hui rat bileneedē/  
for he greetly oūcam  
ſewid: z ſchewid ope-  
ly by ſcripturē ſi hū  
is crifte / xii. cap.

**A**nd it bifti whi-  
anne appollo  
was at coriuthie: ſ̄  
pouſt iwhāne he had  
go re hieſt coſtis. he  
cam to eſſelic. z ſouſ  
ſū of diſciplis: z he  
ſaid to he: iwher ze ſ̄  
bileneu han reſſeyne-  
de re holi ghost: and  
rei ſciden to hui / but  
neiſt we han hard:  
if re holi ghost is/  
and he ſaid / reform  
iwhat r̄yng beu ze  
baptiſid: / and rei ſciden  
/ in re baptym of  
jām / and pouſt ſcide  
ſon baptiſid ſeſſe

ple in baptym of p̄  
uamice. z taunt rat  
rei ſchulen bilene in  
hui rat was to cony-  
nge aftur hui. rat is  
in ihū / iwhāne re  
iherden reſe r̄yngis:  
rei weren baptiſid in  
re varie of re lord:  
ihū / and iwhāne por-  
te had leyde on hew  
houdis: re holi go-  
oſt cam in hē. z rei  
ſpaken in ſlanga-  
z profefieden / and al  
weren almeſt culme-  
men / and he zed in  
to re ſynagogue z bi-  
ke iwhi crifte re no-  
ueris diſpiaſe z re  
tyng of re ſyngdō  
of god / But iwhā-  
ne ſūme weren her-  
ded z bileneedē notz  
aſciden re wey of  
re lord viſore re miſ-  
titude: he zed away

ne of hir schal bignyng  
ne to le distroyed:  
whom al alise t he  
wold worlchipis/  
whanre yele ringis  
weren herd: yey we  
ren fillid wryt he  
a muden t seiden gre  
te yd ye diane of et  
helaw: t he cace was  
fillid wryt confusio  
ni/ and yei maden  
maldant wryt oo wil  
to ye teatre t tolken  
gains t arystark/  
men of macedonye le  
labis of pouyl/ and  
whanre pouyl wold  
have entred in to ye  
peple: ye discipulus  
suffreder not/ and  
also sume of ye pri  
nes of alie rat were  
no frendis: sente to  
hym t piden rat  
he schuld not yene  
hym self i to ye teatre

and or men comen of  
ruggis / for ye churcȝ  
was confusid: & man  
m̄ wisten not for whiȝ  
caus̄ rei wereu come  
to gide/ but of ye pe-  
ple rei drowne aþer on  
alisaundre: while ye  
newis p̄ntidu hym  
forȝ/ and alisaundre  
said w̄ his hond si-  
lent: and wold seid  
resou to ye peple and  
is rei kneȝten þat he  
was new: oo noys  
of alle men was in-  
de curage as by tyme  
ue ouris greet dia-  
ne of essexland and  
whan̄ ye lache had  
cesid / eþe peple: he  
scid / men of essex  
what man is he /  
knowid̄ not yet ye  
cide of essexland is  
ye wuschiper of ye  
greet diaue & of ye

uzten to gide bookeſt  
brēueden hem before  
alle men / and whan  
ne re p̄ſtav of roibe  
ren acoūtd: reſon  
den mony of fyſſy  
rouſand penaſ / ſo ſtrou  
ugly re word of god  
werid / ſt was conſer  
nied / and whāne re  
ſe ringis wereſ ſillid:  
pouſt ppoled in ſpitt  
aſtr rat macedonie  
was paſſed / aſtare  
to go to ierim / ſeide  
for aſtr rat / ſchall be  
here: it bithouer me  
to ſe alſo rome / and  
he ſent in to macedo  
nyc twey men rat  
iuyuyſtredē to hui  
timothē / crafte: and  
he duellid for aſtare  
in alſe / and aſtare  
troublage was in  
de in iut day: of re  
nyc of re lord / for a

man demetrie bina  
me a wochere in ſyl  
uer makid ſiluer ho  
uidis to dyane / ſat  
to crafte men myc  
w̄nyngc / iwhic h̄e  
depid to gide h̄e rat  
werē ſuſhe made we  
ke men: / ſeide men  
he witeu: ſt of riſ  
crafte myc w̄nyngc  
is to v̄ / and ſe ſeen  
x huc rat riſ pouſt  
couſeſter / turner /  
wey meche peple ſt  
oomly off / eſſeſte. v̄  
al weſte of alle alſe  
a ſcrip / rat rei ten  
not goddis rat ben  
made w̄ hondis / and  
not oonly riſ part  
ſchall be in perell to  
v̄ to come in to re  
preſt: but alſo re ſe  
preſt of re greet dyane  
ſchall be acoūtd in to  
nowt / ſhe ſt ſeide

n of hir schal bryḡ  
 ne to le distroyed:  
 whan al alyc ⁊ re  
 wold woschypis/  
 whāne yele ryngis  
 were herd: yey we  
 reu fillid wryt̄e  
 ⁊ medm ⁊ leiden gre  
 ⁊ ys ye diane of ef  
 felaund: ⁊ ye citec w̄  
 fild wryt̄ confusio  
 n: and yei māden  
 astant w̄ oo wil  
 to ye teatre ⁊ tolou  
 geyns ⁊ aristarchi ⁊  
 men of macedonye  
 latis of ponl: and  
 whāne ponl wold  
 have entred in to ye  
 peple: ye diaplyc  
 susreden not: and  
 also sume of ye p̄n  
 as of alie rat were  
 no frendis: sente to  
 hym ⁊ p̄ieden rat  
 he schuld not zene  
 han silk i to ye teatre

and oþ men aiden of  
 ryngis for ye church  
 was confusid: ⁊ ma  
 n̄ wisten not for w̄t̄  
 cause ye were come  
 to gide: but of ye pe  
 ple yei diowne aþey on  
 alisandre: while ye  
 ewis putidu hym  
 for: and alisandre  
 xid w̄ his hond si  
 leant: and wold zid  
 resou to ye pple: and  
 as yei knewen: if he  
 w̄d new: oo noys  
 of alle men was in  
 de curage: so by t̄re  
 ne ouris greet dia  
 ne of effelaund: and  
 whāne ye scribe had  
 cesid ye pple: he  
 scid: men of effelaund  
 what man is he r̄  
 knoweth not: rat ye  
 citec of effelaund is  
 ye w̄rischiper of ye  
 greet diane ⁊ of ye

uzten to gide booke  
brēueden hem before  
alle men / and whan  
he reprentas of poure  
men acoūt: rei son  
den mony of fysly  
pouland pens / so stro  
ugly he wold of god  
werid / and was confer  
mied / and whāne he  
se rings werea fillid:  
poule ppolid in spitt.  
astur pat macedyne  
was passed / and aye  
to go to ierusalem  
for astur pat / schal le  
here: n bishoney me  
to se also rome / and  
he leut in to maced  
myc tibey men pat  
myngistredē to huu  
tyngthe / and craste: and  
he duellid for myc  
in arie / and agret  
towblyage was in  
de in ier day: of re  
wey of re lord / for a

man demetrie bish  
me a wochere in hi  
uer maled siluer ho  
uidis to dyane. / zat  
to crasty men myc  
wīnyngc / which he  
depid to gide he re  
werē suche made we  
ke men: / and leid men  
he witen: / of his  
crafte myc wīnyngc  
is to vs / and he leu  
z huer pat his paull  
couiser / and turney /  
rey medhe peple /  
only off ethlyc. /  
al weste of alle alie  
z scier / pat rei le  
not goddis pat he  
made wī hondis / and  
not equly his parte  
schal le in perell to  
vs to come in to re  
prent: bire also re  
pte of re greet dyane  
schal be acoūt in to  
nowt / zhe / and f man

fand rese for rei weu  
 ten before a wdeus ws  
 at roade so we schi-  
 ppiden astre daies of  
 vert loues fro filip  
 ps. & camen to hem  
 at roade in fyue da-  
 ies: where we dure-  
 ten seuen daies. and  
 in re first day of re  
 wole whane we al-  
 men to breke biced:  
 poul disputid with  
 hem & schuld go for  
 re in re morow. and  
 he drowz alouge re  
 seruissa tyl in to  
 mydryzt. and ma-  
 ny lampes were in  
 re Soler: where we  
 wereu gaddud togid  
 and a long man ent-  
 ers in name: sat  
 on re mydow we and  
 whane he was falle-  
 n to an hevy sleep  
 while poul disputid

longe. al slepyng he  
 fel don fro re yrid sta-  
 ge and he w<sup>o</sup>s talice  
 up: & was brouȝt dee-  
 de to whom whane  
 poul cam don: he lay  
 on hy. & bid apid & le-  
 de myle & c betroubled  
 fore his soule is in  
 hym/ and he went  
 up & brake biced & set  
 a spake ymonz un to  
 re day. & so he went  
 forw/ and re brouȝt  
 re chid alryue: & rei  
 weiren confortid gret-  
 ly/ and we went up  
 in to assinge: & schip-  
 pidem in to assou. to  
 talie poul fro reus  
 for so he had dispreid  
 to mali ionrney by  
 lond/ and whanne  
 he foud us in assou:  
 we tolken hy & came  
 to malleue/ and fro  
 reus we schippiden i

schuld of vnbiter / for  
whiche it may not be  
reulide to resse ring-  
to: it bishoper son to  
be reellid / to do no  
ring folib / fore ze-  
han vrouzt resse we  
uer. sacrogeres. uer  
pür blassewuge zoc  
goddesse / rat if deine  
tri and re werkine  
rat ben w han. han  
cause mens ouymā.  
vire len courtes of  
dones / judges: accu-  
sou in ethe of if ze  
souen out of euy or  
ring: it may le a-  
saged in re laughe  
churche / for whiche ben i  
perel to be repremed  
of vis daies discena-  
sou: sithou no man  
is gylty of whom we  
mouit zed resoun of  
vis reynge to gide  
and whiche he hadde

seide vis ring: he let  
peple god / x. v.  
**A**nd after reu-  
re celid: pe-  
le depid re discipul: /  
monestid: x. vi. / a few  
farr wyl / and he wen  
foris to go in to ma-  
cedonye / and whiche  
he had walkid bi ro-  
costis and had mo-  
nestid hem by man-  
uards. he cam to  
grecce where whiche  
he had be tre mon-  
yis. re ieris leden  
a spes for hem ratis  
to saille in to sirc /  
he had coulde to re-  
ve azen by mace-  
we / and suspacer  
of purp bordens  
folivid. hys of these  
longcuses asturall:  
secoundus / garyus /  
derens / tynoche /  
shans. titicus / tu-

we

end re

be my liff þ þa ouiscere  
þau my liff/ So rat  
þe rede my conys & re  
mysterye of re iude  
þe which i reserued  
of re lord ihu: to wit  
nesse the gospel of re  
grace of god/ And no  
we lo i woot þat þe  
schulen no more se  
my face/ Alle þe vr  
þichche i þassid þ  
drynge þe kyudo  
of god/ whiche fore  
þwittu nesse to þou ri  
day: rat i am cle  
ene of þe blood of  
alle men/ for i fles  
not a weþ rat i  
teld not to þou al  
þe coulde of god/  
tale þe reut to þou  
to alle flosse in  
whiche þe holy go  
ost þat þer set þou bis  
choppis to rule re  
churcys of god: whi

clj he muchalid w<sup>c</sup>  
his blood / i woot p  
astur my depar<sup>g</sup> ge  
rainyngge wobles  
schulou entre into zon.  
+ sparyngge not reflec<sup>g</sup>  
ke. .uid men spekyng  
schrennd ryngis. schu  
lou rysc of zon self: p  
rei ledn awey dista  
ples astur hem for.  
whiche ryng ge walle  
je holdyng in myde:  
pat by pre zeer w<sup>c</sup> st +  
dar + celes not w<sup>c</sup>  
teoris monestryng  
etche of zon. .uid now.  
I by take zon to god.  
+ to re w<sup>c</sup> ord of his  
grace: p is myzy to  
edifie + reue eritage  
in al pat hem made  
holy. .uid of nouua  
+ dweitele siluer +  
gold cys dore. in p  
self wuten for to ro  
ryngis pat weren

ye day saynge: & we  
camen azen dhyū: and  
an oþur day we hēre  
neden at sawiū: and  
in ye day saynge we  
camen to mylete: and  
þou þuþold to  
schyppe ouer to esse-  
sie. leſt ouy tariȝe  
were made to hī in  
aſie/ for he hicle if it  
were poſſible to hī:  
þat he ſchuld be in  
ye day of pentecost  
at ierliu/ Ero myle-  
te he ſcut to effeſie:  
and clippid þe gret-  
tis men of virþe of  
þe churche/ and whā  
ne he camen to hī  
t wereu to gide: he  
ſaid to hem/ þe wīte  
þis is þe firſt day in  
whiche I cam to aſie:  
how iþ þou by eche  
tyme I was ſcrynge  
to þe lord wiþ alle

melrenelle & mylde-  
nelle & teris & tem-  
tacionis þat ſelden  
to me of alſpiynges  
of ierbis/ how iþ do-  
m̄ not of profitā-  
ble yngis to þom̄:  
þat iþ told uot to you  
& m̄ȝt þou aƿeulþ  
bi hōusis/ and þu-  
nessid to ierbis & to  
heren men þe uāne  
m̄ to god: & feri m̄  
to oure lord dñi c̄  
and now is iþ am  
bonde in ſpirit: &  
go m̄ to ierliu/ and  
I know not what  
yngis ſchuld come  
to me in it: bi þat  
þe holy goð up alle  
ſtees wiþeſſer to  
me & ſent/ þat won-  
dri & tribulacionis  
at ierliu atidre me  
but iþ dide no ring  
of þe wīle: ney iþ ma-

children ledden for  
us withoutē ye crec  
and we kneleden in ye  
re bryngle & we p̄iedē  
and whāne we hadde  
made fare wel to  
die: we wenten up  
in to re schip and we  
mureden aȝen in to  
re orue places and  
whāne schip saynge  
was fullid fro tyre: we  
cauen dou to to  
lomayda. and whān  
we hadde gretē wek  
m̄en: we duelliden  
on day at hem and  
an ore day we reden  
forth: & cauen to ce  
latic. in we entred  
in to re hond filip  
em̄gelist rat was  
on of re leuenc: &  
duelliden at hem and  
whān we reden fōre  
duzris virgunes &  
profecceden and whān

we we duelliden vere  
up sā daies: ap̄ostole  
agabus by name cam  
oue fro jude ris whā  
ne he cam to us: took  
re gredel of poul. &  
wond to gredel his feet  
& hondis & leid re hōly  
gost leir yse ringis  
rus lewis schulen byn  
de re man whos es yis  
gredel: & re schulen  
bitaken in to hēren  
meues hondis whi  
the ring whāne we  
herden: we p̄iedē & re  
ye were of rat place.  
rat he schuld not go  
up to ierlin þan poul  
auswerd: & leid what  
don ye wepynge &  
turincutynge in my  
herte: for þam redy n̄  
oonly to be bounden: b̄  
also to die in ierlin for  
re name of re lord ihū  
and whāne we myȝe

nedful to me. & to re-  
le rat ven us me: rese-  
houdis my mystriden/  
Alle rese ringis & sche-  
we to you: for so vt by-  
honey men traueilys  
e to resseyne syke me-  
and to haue mynd of  
re word of re lord ihu:  
for he seid/it ys more  
blissful to jene man to  
resseyne. and whaue  
he had seid rese ring-  
is: he knelid & pide  
us in hem/ and grete  
wepynge of al men  
was made/ and rei fel-  
ten on pe necke of  
poni: & kisden hem/  
and so: weden most in  
re word rat he seide:  
for rei schulc uo more  
se his face/ and rei  
kisden hi to r schip rr.

**A**nd whaue it  
was don r  
we schulden seile & we

ren passid alwyer fro  
hem: wir streyt cour-  
se we cauen to chou.  
& re day snyng to ro-  
dio & fro reus to pa-  
turuu. & fro reus to  
urirā. and whaue  
we founden al schip pas-  
singe ouer to ferre:  
we weinte up mitit  
& sailide for y. and wha-  
ue w. apreden to a-  
pre: we lesten it at re  
lyfte half and seid  
in to sirc. & cauen to  
re tare for pere reship  
schuld verbuchargid  
and whaue we fo-  
den disciplis: we dud-  
jeden re senene daies  
whi: ich seidn by spitt  
to pon: rat he schul-  
de uot go vp to ieru-  
salem/ and whaue  
re daies weren fil-  
lid: we zeden for y &  
al men us untes &

hōnge on hem rat sei  
 schawe here heodis  
 and rat alle men wi-  
 th: rat ye ringes rat  
 sei hāden of yee ven-  
 falle/ but rat vonval  
 rat r̄ s̄l̄f hevut̄  
 lawe/ but of yele rat  
 heueden of heven wi-  
 th: we writeu d̄r̄yngē:  
 no rei absteyne hē  
 ho yngis offrid to  
 ydols. & fro blood/  
 and also fro stang-  
 id yngis & fro for-  
 ycation/ ran poul  
 tole re men & in re  
 day sayngē he was  
 purified of hem: &  
 entred in to re temple  
 schewēd ye fullēge  
 of daies of purifi-  
 yngē: til ye offryngē  
 was offred for eche  
 of hem/ and whāne  
 biene daies were  
 midde: ye icives rat

wereu of alic whā-  
 ne rei lez h̄y in re tē-  
 ple st̄cden al re peple  
 & leiden hōndis ou his  
 & ar̄iden/ men of irst  
 helpe ze bo/ ris is re  
 man rat. āc̄us re pe-  
 ple & re lawe & ris pla-  
 ce: tech̄r̄ eūr̄ whāre  
 al men/ more oure &  
 h̄ar̄ led heven men in  
 to re temple: & h̄ar̄  
 defouled r̄ia holy pla-  
 ce/ so: rei lecen rof-  
 fers of effelie in re  
 citee in h̄i: whom rei  
 gessiden rat poul had  
 brought in to re temple/  
 and al ye citēe was  
 moued: & ar̄yngē  
 to gide of re peple  
 was made/ and per-  
 son poul & diacon  
 him oute of re temple:  
 & a noon re ȝat̄is we-  
 ren dohd/ and whā-  
 ne rei souȝt̄ to glee

not cousel hym: we  
wereu styllē & leiden  
ye wille of re lord be-  
doun/and after pese  
daies we wereu ma-  
de redy & went up  
to ierlin/and sume  
of re discipulis camē  
w<sup>th</sup> us fro celarie: &  
leiden w<sup>th</sup> hem a man  
jalon of spire an clo-  
disciple. ac whom we  
schuld be het bōyd/  
and whāne we camē  
to ierlin: w<sup>th</sup> hem resse-  
yeden vs welfulē &  
in re daie supryng  
poul cutid w<sup>th</sup> vs  
to James: & alle re el-  
dre men weira gedra-  
de/whiche whāne he  
hadde greate he teld  
by alle ynges. what  
god had don in he-  
ren men by re my-  
sterie of hym/and  
whāne rei herden:

rei magnificēden god  
& leiden to hym bro<sup>r</sup>  
yon Seest hem many  
rousyndid ven in ie-  
nis rat hau bleded  
to god: & alle kno-  
uers of re laude: &  
rei herden of ree. re  
yon techest departe  
fro myself. of rīk  
iewis rat hem by he-  
ren men. rat seyn  
rat rei owen not  
to circumade her so-  
nes: newy owen to  
entre by custome p<sup>r</sup>ox  
what is: it bi hong  
rat rei misterid custo-  
midie/for rei schall  
here: rat you art co-  
me/ & for dō von re  
ring. & it we seyn to  
ree/ here hem to be  
foure men rat hau<sup>r</sup>e  
avow on hem/ talie  
yon resse men: and  
halewe ree w<sup>th</sup> hem

greet silence was ma-  
de: he spake in ebre-  
nuage & leide / xxiij. c.  
**B**rijen i sadis:  
Here ye what  
resoun i zelde now w 3<sup>rd</sup>  
and whanne sume  
herde rat in ebreuen  
se he spake to hem:  
mazanen re more sil-  
e/ and he leid/ I am a  
man a iew born at  
charle tiliae miren-  
d/ and in me atee vi-  
sdis se fect of gama-  
hel tanzte bi se myre  
of sadis / e we alo-  
wyer of se laice/ as  
also se ven to day/ and  
spurkned his woy til  
to deer: byndinge &  
bitakunge in to hol-  
dis men & wymen/  
as se pince of psw.  
widir wittessunge  
o me. & alle se greet  
ist of vire/ of wlo

also i toke yiftis to  
baren: & went to da-  
mash/ to bynghe fro/  
rens men wonden in  
to ierusalem: rat sei  
scruden w pyned/ and  
it was du while i  
zece & nyzed to damas-  
ke: at nydday so dyr  
ly fro heneue agrete  
plente of hyc schou a-  
boute me/ and i felde  
dw in re erye: & herde  
avoice fro herene scr-  
unge to me/ Saul saw  
what pursued me me:  
it is herd to ree to he-  
re azeno se pnicke/ and  
i answerd/ who art  
yon lord: and he say-  
de to me/ I am ihu of  
nazare: whom you  
pursuest/ and i rat  
wereu wyr me: lezen  
but se hyc/ but sei  
herde not se boyce of  
him i at spake my

han: it was tolde to re  
 tribune of ye knyghtis  
 that al ierlai is confu-  
 medde/ which a noon  
 toold knyghtis & knyghtis  
 cus: & rāne to hem &  
 whāne hei hadde se-  
 en ye tribune & ye kny-  
 ghtis. hei celsid to smyte  
 pouyl/ yāme ye tribu-  
 ne cam & caute han  
 & comandide rat he we  
 re bounden wip tary  
 charnes & ayd whāne  
 he was: & what he  
 had don/ but ou-  
 criedea wip ynglano-  
 nge re people/ and wip  
 whāne he warde kno-  
 me no certayne sing  
 for; & worse: he com-  
 undid hi to be led in  
 to ye castle/ and whāne  
 pouyl cam to re gre-  
 es. it fel rat he wo-  
 don of unyng for strē-  
 nge of re people/ for

re multitude of re pe-  
 ple snede han: & crid  
 take han awav/ and  
 whāne pouyl bigan  
 to be led to ye castels:  
 he seid to ye tribune  
 whēy it is leuench to  
 me: to spele ony rig  
 to rees: & and he seid/  
 haust you greke: &  
 whēy you art not re  
 egypcian. which vā  
 rese daies movedist w  
 yse: & leddist out nu  
 disert fourre thousand  
 of men mensleers:  
 and pouyl seid to han  
 for: I am aieue of che  
 se of aliaſ & aitcye  
 which are is not bu  
 knouwen/ and I pieſe  
 suffre me to spele to  
 re people/ and whāne  
 he had suffred: pouyl  
 stode in re grees: & beli-  
 nede wip re quonde to re  
 people/ and whāne a

and whāne ye blo  
od of steuene ri wa  
nelle was shed out:  
i was stood up: & co  
lented & kepte ye do  
ris of men pat new  
nee h̄. and he seid  
to me/ go yon for i  
thal seid ree fer to  
uacous. and rei her  
den h̄ui til yis wor  
de: & rei iys leid he  
a vyc & leiden ta  
ke aibey fro re er  
such auaue man  
for it is not leueful:  
pat he lyue and les  
ten a way her clovis.  
re eure: re tribune  
couaundid h̄i to le  
led in to castels. & to  
be veter wiȝ scour  
ges. & to le turmen  
tid: pat he wist for  
what cause rei erie  
den so to hym/ and

whāne rei h̄ide  
bonden h̄i wiȝ cor  
dis: poul seid to a  
centurien stouidige  
uy: to h̄ui/ wher  
it is leueful to you  
to stouge acomay  
whāne yis ringw̄s  
herd: re centurie wa  
to re tribune & reid  
to h̄ui & seid/ what  
art thou dōyng: & h̄  
yis man is accey  
ue of ronie/ and re  
tribune cum up: &  
seid to h̄i/ seie you  
to me wher you art  
accomaynes/ and he  
seid/ ȝhe/ and re tri  
bune auswerd/ ȝis  
mych̄ lōme gat yis  
freedom/ and poul  
seid/ and yis was wr̄  
a cōceyue of ronie/  
yfor rei anoon pat  
schulde haue turmen

Actis of apostlis

me & I seid land wile  
schal & do: and record  
seid to me rise you  
& go to damask: & re  
it schal be seid to you  
of alle ringis whiche  
it vñhouer you to do  
and whiche & seid is  
for ye clerte of rat  
lyze: I was led by ye  
hond of felawes &  
cam to damask and  
am an ananye & by  
ye lawe had mynes  
lynge of alle mynes  
duellynge in damask  
ke: cam to me & say  
ode ny, & seide to me  
Saul broþ vñholde &  
in ye same oure & be  
held in to him and he  
said god of oure fadis  
hast before ordyned  
yee rat you schuldest  
know ye wil of hym  
and schuldest se ye &  
mytful man: & here is

voice of his mouyn  
for you schale le his  
wittesse to alle men  
of yo ringis: rat y  
hast seid & herd and  
now what duellest  
you: rise up & be bap  
tisid & vñhassche awo  
ri synnes byr ye name  
of hym clepid to help  
and it was done to  
me as I turned aȝen  
in to ierlī & pide  
in ye temple: rat I  
was maad in ramys  
chynge of soule &  
by hym levinge to me  
lyze you & go out  
fast of ierlī: for ye  
schuldest not receyue  
ye witnessyng of me  
and I seid lord rei  
witten rat I was do  
lynge to gide into  
palou & betrynge bi  
hyuagogis: heri rat  
bileneden in to you

discencion was ma-  
 de betwix re farisees  
 & re saducees. & re mi-  
 nitude was departide  
 for re saducees scien-  
 t<sup>r</sup> no risyng azen of  
 ded men id new<sup>r</sup> an  
 gel new<sup>r</sup> spirit but  
 farisees knowliche  
 tim eyur and agrete-  
 cre was made; and  
 some of farisees risē  
 up. & fourten seyng  
 we syuden no ring  
 of yinel in ris man  
 what if a spirit ey-  
 in aūgel spakē to hē:  
 and whāue gretē dis-  
 cencion was made:  
 & tribunie dreedid les-  
 & poul schuld be to  
 drawe of hem and  
 he comāndid myddis  
 to go don: & to take  
 hem fro re myddis  
 of hē. and to led hē  
 into castels and in

re mytt syunge: re lord  
 stood myt to hām and  
 scid be you stidaste  
 for as you hast vitt-  
 uessid of me in merliu:  
 So re vishouer ree to  
 witnessse also at ro-  
 me, and whāue re  
 day wē come: cumic  
 of re iesus gadden  
 hem. & gadden abow  
 & sciden pat rei schulde  
 uer<sup>r</sup> ere no dymble til  
 re floweren poul and  
 re weren mor<sup>r</sup> ran  
 fourty men pat ma-  
 den ris savyng to  
 gide: and rei wente  
 to re pluces of prestis  
 & clere men & sciden  
 myt denocion we han  
 auowid pat we schul-  
 le not taſte ony ring:  
 til we sleen poul now  
 before make ze knowē  
 to re tribunie wir re  
 couſel: pat he bryge

tid him: departede a  
way fro him/ and re  
tributio dide: astur  
yat he wist yat he  
a citoyne of rome:  
and for he had bōndē  
him b̄ut in ye day  
lyngē. he woldē w̄it  
more diligētly for  
what cause he were  
accusid of ye iewis &  
vnbōndē him/ and co  
māndē prestis & alle  
ye conseil: to come to  
gide/ and he b̄out  
for poul: & sent him  
a mōng hem/ xiiii.

**H**ēd poul b̄eh̄  
de in to ye con  
seil: & leide b̄ijen &  
w̄it al good conseil  
te haue lyued before  
god: til in to his day  
and ananye p̄nce of  
prestis: comāndid to  
men to stoude ny;  
to him. yat rei schul

den snyte his mōw  
yan poul seid to him  
yon whid walle  
god snyte rei yon  
sittid & deniest me bi  
lawe: & azen re la  
we you comāndid  
me to be snyten/ and  
rei yat stoden ny;  
seiden/ cursest yon  
hōste prest of god/ &  
poul seid b̄ijen &  
w̄it not yat he is  
p̄nce of prestis for  
it is written/ yon shal  
not curse ye p̄nce  
of thi peple/ b̄ic poul  
w̄it yat w̄i partē  
of sadnēces. & ye oī  
of farisees: & he cri  
de in ye conseil/ b̄ijen  
I am afarise. ye lone  
of farisees: I am de  
mied of ye hope & of  
azen lyngē of ded  
men/ and whanne  
he had seide his p̄ig:

and he desid to go  
die twey centuriounes:  
he leid to hym make  
ye redy twey hundid  
huytis: þat he go  
to celarie and hors  
men senenty. & spe  
re men twey hundid:  
fro þe ynd ou  
re of nyȝt and ma  
ke ye redy an hors  
for þom to ride on  
to leide hym self to  
þer þe þliden for  
þe tribune dide leſt  
þe iewis wolle ma  
ke hym by þe wey &  
sle hūm: & alſiwy  
ard he myȝte be ch  
arged as he had ta  
ke monys & widoſ  
hūm apistle: conter  
nyngre þese þugis  
claudius bishao. to  
þe best felix þliden.  
help þis man þat  
was talic of þe iugis

and bigan to be sle  
yne: & I cam up on  
hem wip myn cost &  
deluerid hym fro hem  
whanne þe knewe þat  
he was a romayne  
and þe wold write re  
caule. whanþe þe put  
riden a zeus hym: &  
leide hym to re conþea  
of hem. and þe bōnde  
he was accusid of  
gretounes of her lawe  
þut he had ne ay  
me worn the deer cō  
woundis. and whan  
it w̄s told me of þe  
aspies. þat he ray  
eden for hūm. & sent  
him to rec. and þe war  
ued also þe accusers:  
þat he at rec soie faire  
wel. and so þe huytis  
as þe were romain  
did tolken þom: alſi  
den hym by nyȝt in  
to antipatiden and

hun fordi to zonas  
if ye schulden knowe  
cume ring more cer-  
teynly of hym/ and  
we ven redy to flee  
hym: before dat he  
come/ and whan he  
sone of poules fift  
hadde herd ye alpi-  
es: he cam & entred  
in to ye castels. & teld  
to poul/ and poul  
depid to hym con of  
ye creature/ & seide  
de yis zonge man to  
ye tribune: for he  
had sum ring to  
speke to hym/ and  
he tolde hym & ledde to  
ye tribune: & seide/  
poul dat is bonden  
pender me: to led to  
ye pris zonge man.  
dat had sum ring to  
speke to ye/ and ye  
tribune tolde hym ho-  
ude: & went w<sup>th</sup> hym

aldesthale & arid hi  
what ring it is dat  
you hast to chose  
to me: and he seid  
ye ic w<sup>th</sup> ven a cordid  
to pie rec. dat to mor-  
ne you bryng for  
poule in to ye cousel:  
as if ye schulden en-  
quere sume ring  
more certeynly of  
hym/ but blyue r<sup>th</sup>  
not to hem/ for mo-  
raine fowt me of  
hem alpien hym: w<sup>th</sup>  
whiche han auowd  
dat ye schulde not et  
new<sup>r</sup> drynk. til ye  
flee hym/ and now  
ye ven redy a bidig  
e y<sup>r</sup> blyest/ before  
ye tribune leste re  
zonge man: & comi-  
de dat he schulde spe-  
ke to no man. dat  
he had made sele  
ringis knowen to hi

retributive causis  
 grecce strugge alone:  
 redimerid hi fro de  
 hondis and coma  
 undis. his accusis:  
 to come to rec of  
 whom you denys  
 maist knowe of al  
 yese rages: of whi  
 ch we accusen him  
 and remis pnten  
 to seiden: rat yese  
 rages hadde hem  
 so poul answerde:  
 whame ye phident  
 grauntide hem to  
 sei of many zero  
 y knowe rec rat y  
 wt domesman to  
 no foli: x i shal  
 d knowe for me w  
 god resoun for you  
 maist knowe: for  
 to me hem not more  
 yme twelve daies.  
 sichyn i cam vp to  
 woschipe i icerlin

And now in tyme re  
 iei founde me dyspu  
 tyuge wyp ond ma  
 neij malkygē conc  
 urs of peple wey  
 in synagogis wey i  
 ater: neij per mon  
 pue to rec of re whi  
 che yngis per mon  
 accusen me but i  
 knowledhe to rec y  
 rages. rat astur re  
 scute veliche rei seyn  
 heresie: So i serue to  
 god re fadur and i  
 vilenie to alle rages  
 rat hem writeu in  
 re latre x prophetis  
 and i haue hope in  
 god: whiche also rei  
 heifst viden re a  
 zemlyuge of iust  
 men to conquer x  
 wickid in ris rages  
 i studie wyp out hu  
 tyuge. to haue cons  
 cious to god x to men

in ye day surunge wh  
anne ye hors men we  
ren leste i. i. schulde  
go w<sup>t</sup> hū: rey turne  
den azen in to re cast  
ele and whanne rei  
camen to celarie. rei  
taken re piste to re  
p̄sident. a rei settē  
also poit before hi  
and whanne he had  
rad a ride of what  
provincie he was.  
a kneue rat he was  
of alice: i. shal here  
see he seide: whāne  
ryu acusis comen  
and he comāndid hi  
to be kept i. re mote  
halle of erode. v. c.

**A**nd after ty  
ue daies. in  
my p̄ncip of p̄tis  
men wū w<sup>t</sup> sume el  
die men i. cercalle a  
ferre speuer: which  
menten to re phidēt

azens poul and in  
whanne poule was  
comened: tercalle bi  
gan to accuse hū  
a seide whāne i my  
the pees we don bi  
ree. many ryngis ben  
amendid by ri wil  
dom: eue more a eue  
where you best felte  
we han rescrued w  
al myng of rauh  
yngis but leſt i ta  
rie redenger: i p̄e  
ree shortly here us  
for: ri mchenesse we  
han founde ms wi  
thid man styrnge di  
seraon to al iewis  
in xi. re world: aanc  
tor of disseraon of  
re sente of nazareus  
and he also cuforsid  
to deboule re cōple  
whom also we tolde  
a wolden deme after  
oure lawe but lidas

uerable i schal cleve  
ye also he lopid  
at money schuld  
w zonu to han of  
poua for which rig  
oste he cleped han t  
spare wif han and  
whanne twey zeeris  
wereu fullid: felix  
wile a successore pri  
aus festus. and he  
w wold zeue gracie  
w ierwic: & leste poul  
bounden/xxv. c.

**T**herfore wha  
ue festus ca  
m to re province af  
ter se ynd day: he  
went up to ierlin fro  
cesarie/ and pynes  
of prestis & ye wor  
iest of ye ieris w  
tu to him. iens poul:  
and pinede him. &  
xiden grace. iens  
him. i ac he shalde  
comande him to

be led to ierlin. and  
ye seindu a spes  
to see han bi re wey  
but festus auswer  
de: iac poua schuld  
w kept in cesarie/  
sorely iac he han  
sif schuld picede  
more ablycely/ before  
he seide re i ac in zu  
ben my;g: come  
dou to gide/ and if  
ony crime yd in re  
man: iutise re hi  
and he dinctide a  
mouge hem nomo  
re ym curte chur ten  
dares: & cam dou to  
cesarie/ and re to y  
day he sate for do  
mestian: & comau  
did poua to be brou  
te/ and whanne he  
was brount forth:  
ieris stoden aboute  
him. whiche camen  
dou fro ierlin pte

cūe more but after  
many scere. I can  
to do many almesde  
dō to my folke & offri  
nges & avowes: in  
whiche yei fouden me  
pūnfydge in re tem  
ple: not w<sup>th</sup> company  
e ne; i<sup>r</sup> wir noile/and  
yei rai<sup>r</sup>on me & yei  
crieden & leide/ take  
a wey oure eneuge &  
sūme iewis of alie  
whid<sup>s</sup> it vihoste to  
be now p<sup>re</sup>sent at yee:  
& accuse if yei hadde  
ouy ring a;enst me  
c<sup>r</sup>ij rese heisulf scie  
if yei fouden in me  
ouy ring of wicked  
nesse: s<sup>r</sup>vn & stond i  
re conseil but only  
of yis voice: v<sup>r</sup> yslh  
che i<sup>r</sup> a rede stoudnge  
a riounge hem for of  
re aenryngge of de  
de meu: i<sup>r</sup> am denied

ris day of joun Sore  
ly felix dñaled hem  
& knewe moost cer  
tayne of re weie &  
said /whan we his  
re tribune schal w  
me dou<sup>r</sup>; i<sup>r</sup> schal he  
re you and he com  
midid to a cutur<sup>r</sup>  
to kepe hym & helpe  
reste: very to forde  
our man to myns  
tre of his owne rig  
is to lnu/ and after  
sūme daies felix c<sup>r</sup>  
dou<sup>r</sup> wir drullen his  
wyf pat was aewis  
se: & depid poynl and  
herde of hym re tem  
p<sup>re</sup> is in crist dñi/ and  
while he disputed  
of r<sup>it</sup>ewisnesse & che  
rite & down to comp<sup>r</sup>  
felix was made tre  
blynge & answere  
pat partayng now  
go: but in tym w

werde / rat ic is not  
 custou to bowayns  
 to dampne ony man  
 before rat he pat is  
 accusid haue his ac  
 culers plement. and ta  
 ke place of defendige  
 to pente awey pe cri  
 mes pat leu pnt exco  
 gni / yf ore whane  
 pcamen to gide hi  
 dr. wh. out ony de  
 lave in re day knyng.  
 latt for domesman  
 comandid re man  
 to be brouyt / and in  
 haue his accusers  
 wood: re sciden no  
 cause. of whch yf  
 is y had suspecon of  
 ruel / but re hadd  
 agens hi sinne questi  
 ons of her veyne  
 worschypynge: and  
 of ihu deed. whom  
 poul affirmed to ly  
 ue / and y dinede

of siche mane questi  
 ons / leide / wherur  
 he wolde go to icerlin.  
 i ye to le deined of ye  
 le ringis / but for poul  
 appled rat he schal  
 de le kept to re kno  
 winge of re empore:  
 I comandid hym to  
 be kept. til i send hi  
 to re empore / and  
 agrappa leide to fest  
 hym self wold here  
 ye man / and to mo  
 rive you schalt ha  
 hi / and on re torur  
 day whane agrappa  
 i berouyce cauen w  
 greet desir / and en  
 triden in to re andito  
 ric us tribunes / re  
 pncipal men of re a  
 tec / whane festis bed  
 poul ws brouyt /  
 festis leid / kyng a  
 grappa / al men pat  
 ha vey vs: / e seen

trouge azenys hir ma-  
ny & grevous causis:  
whiche rei myre not  
preue for poul zeldi-  
de to son in al ringis.  
to weip azenys re la-  
we of iewis weip a-  
zenys re temple. weip  
azens re empoune  
I syned auy ring/ if  
festus wolde do gte  
to re iewis. & aulige  
rid to poul: & leide/  
wolt you go up to  
reusalem: & re le-  
dened of rese ring  
is before me/ & poul  
leide/ at re donec pla-  
ce of re empoune  
I stonde: wher it bi-  
houep me to le dened  
I hane not noyed re  
iewis: as you kno-  
wist wel/ for if I ha-  
ue noyed. eysir doon  
Ony ring woryder:  
I forsake not to die/

but is no ring of so  
is. pat rei actulen  
mei no man may re-  
ue me to hem: & ape-  
le it to re empoune  
pau festus spalle us  
re conseil: and aulige  
red/ to re empoune  
you hast appaled: to  
re empoune von schat-  
go/ and whane hir  
dares weien passid:  
agnipa byng & bew  
nyre camen du to  
re selue to welcom  
festus/ and whane a  
drelliden re man  
dares: festus schewid  
to re byng of poul  
& leide/ man is leste  
wuden of felix. of  
whicis whane is so  
at ieslin: pincis of  
prestis & re cide men  
camen to me. & app-  
den dampnacionis azen-  
ys hir/ to whiche I am

for ye hope of repro-  
vishon þat is made  
to our fadres of  
god: þe seconde luget  
is dñe. in whiche  
hour our twelveth  
vngis scruyngc myt  
þday I hope to come  
of whiche hope sur-  
yng þan accusid  
of ye icwys/what  
vulnereful vngis  
domyde þe you: it is  
þd reisip ded men:  
and sorly þi gessid  
þt þouȝt to do ma-  
ny contrarie vngis  
þens ye name of ie-  
sū nazarene/whiche  
vng also þd die in ie-  
rusaleme/and þe endo-  
sed many of leprosy  
in þson: whiche þ  
had take power of  
þe principis of þas  
and whiche rei we  
ren scryng brought

re sententie and by  
a synagogie ofte i  
punysched hem & co  
steyned to blasphem  
and more y were  
wod agens hem: it  
pained me to alienate  
co in whiche ye whi  
le y went to damask  
w<sup>r</sup> pwer & suffryng  
of pices dprestis: at  
ynd day in ye wey y  
leiz sir lyng parwo  
henene. schyned h<sup>r</sup>  
aboute me passyng  
re schynnge of re lone  
& aboute hem hit re  
ren to gide w<sup>r</sup> we  
and whanne we alle  
hadden falle don in to  
re crepe: y herde aboite  
scyngre to me in ebre  
tunge gau. gau wh<sup>r</sup>  
pursuest von me: it  
is hard to see to ly  
ke agens ye prieche  
y leide who art you

ris man of whiche al  
re multitudi of iewis  
pied me at ierlin and  
arid x ariad: rat the  
schuld lyue no leng-  
er vnt 3 fonde rat  
he had don no yng-  
worth of deey and  
x teme to send hi to f-  
empoure: for he app-  
ied ris yng of whi-  
ch man 3 haue no  
certeyn what yng  
3 schal write to re-  
lord for which yng  
3 broung hi to you x  
most to re you hig  
a grappa: rat whane  
arynge is made. tha-  
ne what 3 schal wri-  
te for it is leyn to me  
wir out reson: to sed  
abouiden iugn 2 f  
to srgmhe recause of  
hym. x x v. xl.

**A**nd rigappa  
scide to poul

it is suffred to re: to  
speke for re self/ ran  
pouil held forx re hon-  
de: x bngau to zeld re-  
son of al yngis in w-  
hich 3 am accaid of  
iewis/ you hig agy-  
pa. 3 gelle me blesid  
at re: iwhane 3 schal  
defend me this day/  
most for you know  
al yngis rat luna  
mouge iewis culti-  
mes x questionis for  
which yng 3 bi sed  
ree: here paciently  
for al iewis rat vno-  
re kneisen me fro re  
bigyng yng tuowen  
uy lyc fro youngre  
fro re bigyng yng in  
in my folli in ierlin  
if rei wolden vere  
witenessyng: rat bi  
re most certeyn lete  
of our religion. 3 h-  
uede a farisee and now

greet voice i pouly<sup>r</sup>  
 maddist i maky leys  
 turuer ree to wood  
 nesse/ and pouly said  
 I midde not you best  
 festus: but i speke  
 oute re wordis of tru  
 st of sobernesse for  
 also re kyng to who  
 spake stid falty: mo  
 re of rese ringis for  
 I deme, at moring of  
 re is hid fro kyng for  
 leip in a corner in mo  
 nyt of rese ringis  
 you bakenest you n  
 kyng agryppa to pro  
 fess: i wote rere<sup>r</sup>  
 meipst/ and agryppa  
 sed to pouly in alial  
 ring: you conseildest  
 me to be made a crist  
 man/ and pouly said  
 I thire auctoris god  
 bore in hitz i in great  
 hot wuly ree. but al  
 i rese rere heire to

day to be made such  
 as I am: out talien rese  
 boudis/ and re kyng  
 rws wrx re phident &  
 lewysse: & rei pat late  
 ny; to hem/ and wha  
 ne rei wenten arey:  
 rei qualien to gide & sei  
 den/ rei ris man har  
 not don ony ring mo  
 yi drey: newy londis/  
 and agryppa said to  
 festus/ rei man myt  
 be deluyed: if he had  
 not appeld to rem  
 peronis/ rei by. C.  
**B**ut as it was  
 demed him to  
 schippe in to ytalie: rei  
 bokken pouly wppos  
 keepers to a ceuturie  
 bi name julius at  
 re campaune of kyng  
 rws of re empow. &  
 rei wenten vp in to  
 re ship of adriaticus  
 and ligurian to sayle

lord and ye lord said/  
I am ihūs iulianus þ<sup>n</sup>  
pursuēt/ but rise up  
z stonde ou in feet for  
whi: to ris ringz ap-  
perid to rec: þit þor  
dyne rec mynysterie  
witnessse of yo ringis  
rat you hast seyn. z of  
yo whiche þ schal sche  
we to rec and þ schal  
delivere rec fro peplis  
z folkes to whiche  
now þ send rec. to o-  
pene þ ȝzen of hem: þ  
rei hem conuertid fro  
darknesse to licht and  
fro power of satanis  
to god: þat þe take re  
myngion of hem. and  
þat auouge hem  
by þer þat is in me  
wherfore sit kyng  
agrippa: þ was not  
vnbiluctul to hem  
ly bilious/ but þ told  
to hem þat len at da-

maſſu ſteſt z at iorū  
þleſt z by al þe auct-  
tie of meſe z to heyn-  
men: þat þe ſchudde  
do penance: z leſ-  
uerid to god: z do  
worpi worlē of þe  
naunce/ for þe cau-  
iewis tokou me: whi-  
ne z was in þe tem-  
ple to ſle me/ but þa-  
holpen bi þe helpe of  
god in to þis day: z  
ſtoud witnessyng  
to leſſe z to more/ and  
þi ley uor ringz clo: þu  
whiche þ ringz rec  
feris z moyses ſpau-  
þat ſchulde come if  
crist is to ſuffre. if he  
is þe firſt of aewri  
lyng of deed men. þ  
ſchal ſchewe licht to  
þe peple z to heyn-  
men/ whaunc he ſpa-  
ne þe ſeſe ringis z; clod  
resou: festis ſcide w-

and whāne ye haven  
 was not able to du-  
 eile in wynter: ful  
 many oldernede cou-  
 ryele to seyle fro res-  
 y on ony manie ye-  
 mytren come to se-  
 myce to duelle in  
 wentur at ye hanē  
 of crete whidh whol-  
 dy to affrik et to cho-  
 xi. and whāne ye  
 south blewe: ye ges-  
 keden hem to hold  
 porpos. and whāne  
 ye per haden remo-  
 ned fro assou: poi  
 sayleden to crete et  
 not astur myche.  
 xwynd tyfon yē  
 w clepid northeast:  
 was ayeo it and  
 ye ship was rauylid.  
 i myte not entorse  
 ayeo ye wynd. whā-  
 ne ye ship was zom  
 to ye blowynges of

ye wyndis we were  
 bōin w̄ acourd into  
 an yle þ is clepid can-  
 da: et vñnepe we my-  
 te gette a litil wort  
 and whāne sat w̄  
 taken up ye vñsiden  
 helpis: ḡ dyringe to  
 gide ye ship x dreed  
 leſt ye shulden falle  
 in to sondy places  
 and whāne ye vesel  
 was vndir set: so  
 ye i wereon boru: et  
 for we wereon þ: o  
 wen w̄ ip stronge  
 tempest: in ye day  
 luyngre ye madre ca-  
 stinge out: and ye  
 yrid day: w̄ ip her  
 houdis ye casteden  
 avey ye instruments  
 of ye ship and whā-  
 ne ye lōne neif ster-  
 ris wereon seyle by  
 many daies. et tem-  
 pest not alitil myzed

and wereu born abou-  
te re places of asye. whi-  
le at stark of macedon  
e tessalonycence duel-  
tid stalle my vs and  
in re day luyngre we  
camen to lidon/ and  
julius decide artes-  
ly poul: r suffrid to  
go to frendis r to do  
his uedis/ and whan-  
ne we remored fro  
venis: we vndrslay-  
leden to cypre for re  
myndis wereu cont-  
rie/ and we sayleden  
in re site of silice r p-  
flic: r camen to lidon  
rat is silice/ and re  
re centuren fode alswy  
of alysandie sarcophage  
in to re silice: r putti-  
de vs over in to re/ r  
whynne inq many  
daies we sayleden  
sloously: r vñere ca-  
men aȝen grydn. so;

re wendis leud vs:  
we sayleden to arte  
vñidis salomonam  
vñere we sayleden  
vñidis r caueni in  
a place rat is clepid  
a good hanenc: to  
whom re arte of re  
silice was up;/ and wh-  
aue mydhe tyme vs  
passid r whaue say-  
lynge yan was not  
sikir. for rat fastig  
was passid: pou an  
fonde hem r leide to  
hem/ men/ se ratly  
lynge bigynnes to be  
wir iwronge r myd-  
harun. not only of  
charge r of re shyp:  
hinc allo of ourely-  
nes/ vñ re centuri-  
en vilued more to  
re goiourre. r to  
lord of re shyp: yan  
to rese ringes rat  
wereu leyd of poul

ship yei senten sonre  
 andred & desreden rat  
 rat re day had be co  
 me and iwhanne yo  
 shipmen sonzen to  
 ste fro re ship. wha  
 ne yei hadde sent a  
 ual root u to re see  
 yudre colour is yei  
 schulden bigyne to star  
 che forz re millys  
 fro re forncere part  
 of re ship: poul seid  
 to re centurien & to y  
 mayzis / but rese due  
 le in re ship: re moni  
 not be made saaf ya  
 ne huyzis himen  
 avey re cordis of r  
 myl boot: & suffre  
 den re to falle a river  
 and iwhanne yei was  
 come. poul pread  
 a men to take mete  
 & seide re fourteney  
 day yrs day ze abider  
 duellen fastynge. and

talien no yunge wher  
 forz y prie to take mete  
 for your helpe: for of  
 noon of you re here of  
 re hood shal perishe  
 and iwhanne he had say  
 de rese ynges: poul to  
 ke breed & dide rankis  
 es to god in re fift of  
 alle men and iwhan  
 ne he had brokis: he  
 bigane to etc and al  
 weren made of bett  
 coulour: & yei tolku  
 mete and wen were  
 alle men in re ship:  
 two hundred leuenty  
 & sixe and yei were  
 fyllid in mete: & dis  
 chargeden re ship & al  
 tiden whete u to re see  
 and iwhanne re  
 day was come: yei  
 knewe no lond and  
 yei bishelden au habe  
 rat had awater van  
 he: to whiche yei pouste

: now al re hōp of  
our help was don a  
way/ and whāme  
myche fastynge had  
we: for pou Rode  
in re myddle of he  
ſe leide/ a monit bi  
hoste whāme ſe her  
den me not to haue  
take awoy re ſhip  
fro arte: & geſte my  
wrouge & castinge  
out/ and now I cou  
ſeyle you to be of go  
de wūfort: for loſſe  
of no pſone of you  
ſhal be outallen of  
re ſhip/ for an aūgel  
of god whos I am  
ſtood nyȝe to me tu  
pis myȝe & ſeid pou  
dide you not: it di  
hōuer re to ſonde  
bitore re empouere  
and to god hāp zo  
mū to ree al pattra

in re ſhip my ſee  
for whichy ſung ſe  
men be ſe of good  
confort/ fo: I bilee  
ne to my god: rat  
ſo it ſhal be as it is  
ſend to me/ and it bi  
hōuer be to come  
in to ſhu ple/ but  
aſterward rat my  
fourtenthe day ſe my  
cam ou to ſarþing  
in re ſhip ſee: abo  
re mydnyȝt re ſhip  
men ſuppoſedē ſu  
cancree to appere to  
hem/ and rei kisten  
don a plomer: & ſon  
den twenty paces of  
depuelle/ and aſter  
a litil rei meren dep  
nd fro reis & found  
ſyſtene paces/ and  
rei dideſen leſt we  
ſhulders haue falle  
in to ſharpe places  
out re laſte partie of

toke hym bi re hou  
 de and whāne re hē  
 re meu of re yle līzē  
 re best hangyng in  
 his hond: rei sciden  
 to gide/ for ris mā  
 is amauquellere and  
 whāne he ascapid  
 to re see: goddis ven  
 gance luffryp hym  
 not to lyue in erre/  
 but he sholde awey re  
 best in to re fier: /  
 had man harue and  
 xi gesside/ rat he shu  
 de be turned in to  
 swellige: / sallē dō  
 sodenly / die/ but  
 whāne rei abyden lōg  
 / rat no yīg  
 of yuel was done in  
 hym: rei turneden  
 he to gide / sciden  
 he was god/ and in  
 roo places wereu in  
 neris of re pīce of re  
 yle. puplīus by na

me: whiche resseyued  
 to bi re daies bēyng  
 usly / tōud us/ and it  
 bi telle / re fadur of  
 puplīus lay tracelid  
 wīz feueres / blodie  
 flux/ to whom wile  
 tride. / whāne he had  
 de pīed. / a leide his hou  
 dis on hym: he helide  
 hym/ and whāne ris  
 ring was done: al yī  
 in re yle hadde lehe  
 uelles: cumen / were  
 helid whiche also ho  
 nouiden us in ma  
 ny wīslipes: / t put  
 aiden what ringes we  
 ren necessarie to be  
 whāne we shypiden  
 and astur pre mone  
 pis we shypiden in a  
 shīp of alsaudre. /  
 had wīndred in re  
 yle. to whiche was  
 an exceilent sygne of  
 castorus/ and whāne

if rei myzten to berge  
vp re shipp/ and whā  
ne rei haddeu taken  
vp re auctes: rei brouke  
hem to re see. þ slakēd  
to gider re ioyntures  
of gounailes/ and wip  
alitil seyl lust vp by  
blow yuge of re mynd  
rei weitten to re bank  
and whāne we felde  
in to a place of gauel  
gou al aboute w re see:  
rei hūrthidē re shipp  
and whāne re forme  
part wō ficedid. it  
duellid vñmoriavle:  
i re last part wō bro  
ken of strengre of re  
see/ and couisel of re  
knytis wō to flee my  
pat werein ward/  
lest ony shulde alrap:  
whāne he had fley  
myd out/ but re cen  
turien wold kepe poul:  
i forlede it to le don/

and he comandid he  
pat myzten swymme: to  
go in to re see & sta  
þ & go out into re  
land/ and rei baren  
fūme onur ou bordi  
fūme on yo rīges &  
weren of re shipp/ and  
so it was dwi: pat al  
men alrapeden to  
**A**nd lond re  
whāne we had  
den alrapid: rannen  
menen pat yle was  
elepid mykere and  
re hepeue men deden  
to yo not hāl curte  
sieg/ and whāne a hā  
was lyudekld: rei a  
fressheden to ille for  
re regne & canz re  
colde/ but whāne  
pouil had gedrod a  
quante of kyttig  
is of mynes & leide on  
re fier: an edde the  
cāu forse fro re hēt

spaken gay yuel ring  
 of rec/vut we p̄ien to  
 here of rec: what ring  
 is you felist for of ris  
 sare it is knowue to wo:  
 pat c̄m wher me men  
 say it/ and whane re  
 haddeu ordeyned a day to  
 yu: many men came  
 in to re yu to whiche  
 he exponde w̄tnessyge  
 re kyngdom of god: a  
 wulchid hem of ihu.  
 of re laire of moyles  
 apphetis. fro re moro  
 ne til to re euentyd a  
 sume bilden to rese  
 yngis: pat wereu sei  
 de of poul. sume bi  
 lden not and whā  
 se rei wereu not con  
 sentyng to godre: reide  
 partideu. a poul seid  
 o word for re hōly  
 goost spake wel by  
 laie re profete to zo  
 hadris: a seide goſt to

rid peple: a seie tolē  
 wir ere ze syulen here:  
 a ze shule not vndir  
 stonde/ and ze leyngt  
 shulen see: a ze shule  
 not bisholde for re hōrt  
 of ris peple: is gretly  
 farrid and w̄t heres rei  
 herden hevenly. a rei  
 dolyre to godre here izen:  
 leſt p̄auenture rei see  
 w̄t izen. a w̄t heres here.  
 a bisholde vndir stond.  
 a be conuertid a i hōle  
 hem reforec be it kno  
 wen to zōu pat rid  
 helpe of god is sent  
 to hevene men: a zei  
 shulen here/ and whā  
 se he had seid rese  
 yngis: ieris wente  
 oute fro hym. a had  
 den mychis questionis  
 eris mychis amōge  
 hem self/ and he dud  
 h̄f ful two zere in  
 h̄rd place: a he res

we camen to siraculau:  
we duelliden re pre da  
ies fro yers we seylidē  
alwute & camen to re  
gnū/ and after o day w  
while ye souȝ blew: i  
re secunde day we camē  
to putolos whare whā  
ne we founden brijens  
we weren syed to dñe  
re amentis hem. seuer  
dnes/ and so we camē  
to Rome/ and fro yers  
whāne brijen hadden  
herd & rei camen to us  
to re clepringe of appius.  
whāne poul had seen  
heni: he didde rauling  
is to god & took trist  
and whāne we camē  
to Rome g it was suff  
red to poul to duelle  
by hym self wyr almyt  
kepyng hym/ and aft  
re yrid due he depid  
to gide re woxiest of

re newes: & whāne re  
camen: he said to hem  
brijen I dide no ryng  
azens re peple cyre  
cistum of lidus: & I w  
bouniden at verlio & w  
bitaken in to re hond  
of romaynes/ and whā  
ne rei hadden axid of  
me: wolden hauē de  
spuert me. for yit no  
cause of dey was in  
me/ but for newes a  
zenȝ seiden: I was con  
streyued to appyle to  
cypoure not al hauȝ  
our ryng to accuse my  
peple/ before for rison  
se I piced to se you &  
spelie to you for re ho  
pe of ist: I am gird  
aboute wyr yis chay  
ne/ and rei seiden to hi  
verþ we han resleyued  
leates of ree fro Iude:  
verþ ony of brijen to  
myng chevide cy

## prologus

to ye trithe of ye ffor  
while ye settin in her  
translatiōn. only ye  
names of ye yngis:  
yis of wat. of blode.  
of ye spirit and leney  
ye witnessyng of ye  
fadur: & of ye lone & of  
spirit in whiche  
witnessyng oure co-  
moun blyue is most  
brenynd/ And it is pre-  
ned that here is on sub-  
stantie of godhede of  
xfadur: & of ye lone.  
& of ye holy spirit but  
in oþer epistles how  
mythe oure transla-  
tione diuine fro ofis:  
þeue to ye prudence  
& ye redess/ but von  
goddis made custodi-  
um while þe enquierist  
bylly of me ye trithe  
of scripture: von pnt-  
the oure myn clew  
þe graue of envious

mēnes wep/whiche  
scien þan an appere-  
re of holy scripture:  
but in such a werke  
þe dide not ye cubre of  
myn enemys. ne þe  
þat uot denyen toþe:  
þat aren ye trithe of  
holy scripture. Here  
endis ye prolog: &  
þigy myl ye pistle of  
James/ Cap. p.<sup>ii</sup>

v.  
**T**hines ye seruantes  
te of god. & of ou-  
re lord ihu crist. to ye  
twelue hymedis þat  
ben in scattering abro-  
de hodie/ my blyen  
deme is al rose: whane  
þe fallen in to diuile wey-  
matis/ witnessyng þat  
þe þynng of ȝonre ffor:  
worship þracience/ and  
þracience hay þarþe  
werlie: þat þe be þar-  
þe & hole & faili in no-  
þing/ and if ony of

servied al y entreden  
to lyv. a p̄chide relig  
līngdom of god. a ta  
uzte to ringis ȳben  
of ye lord ihū cr̄st:  
wyr alle trist w̄y v̄oate  
forbedinge Amen. /  
here endis ȳc dedis  
of apostolis: a bīg  
ner ap̄oloḡ oure  
p̄fle of James

**T**he ordre of ye  
seuerne ep̄fles  
whiche ben dep̄id ea  
namlyd: is not so a  
monge ye grelas. ȳ  
fully saueren ye say  
a suen ye v̄it ordre  
of ye ep̄fle. is itis  
fowden in latyn lan  
kis: for is myche  
as peter is ye furste i  
ye ordre of ye apostolis:  
his ep̄fles ben ye fur  
ste of hem in ordre b̄  
as we not longe sy  
ren corradden ye an

gelistis to ye lyf of  
tripe: so we haue set  
te sele p̄rouz ye help  
of god in her owne  
ordre: for ye first of  
hem is a p̄fle of si  
nes: two of petris  
ye of jōnys. and on  
of judee ye whiche e  
p̄fle: if ye hadden  
truly turnyd of ye  
translatours in to  
latyn speche. as ye  
were made of ye  
p̄fles/ ye shulden  
haue made no doute  
to ye redens: ne ye  
variance of wordis  
shulde not haue mi  
p̄gned it self name  
ly in dat place in ye  
furste ep̄fle of jōn  
where we reden off  
onkede of ye trithe  
where we fynden ye  
ver har te greate erō  
of b̄utrie translatōn.

nyle erre edhe good rife  
te & edhe parfut rife  
is syn abouie. & comey  
doū fro re fadur of  
littis: meutis whom  
is noon of chauȝe  
ne over shadewyng  
of rewarde for wil-  
full he bight us by  
re word of trene. &  
if we be abygninge  
of his creature wile  
he my bryggen most  
loued te edhe man sw-  
ete to here. but slowe  
to speche. & slow to war-  
re for re wraȝe of  
man: wordis not  
re rytibylle of god  
for whiche ring cast  
te aȝer al vnydeneſſe  
& plente of malice: &  
in myldeneſſe ȝesey  
ne ȝe re word reid  
planted to you. reid  
my fane your sou-  
lē. But be ȝe dres

of re word. & uot here  
re couȝe: disceyng  
þyself for if ony man  
is an here of re wor-  
de. & not aðer: þis  
shal be tynd to a  
man rat by holdyn  
chere of his birth in a  
myndour: for he bhelde  
þyself & wente a way:  
& anoon he forzate in  
which he wad but  
he rat by holdyn in re  
lawe of þis ffreedom  
& duellyn in it. & is d-  
made a forzetta here:  
but aðer of werk:  
þis shal be blessed in  
his deed and if ony  
man gesyþ hymself to  
be religioun & refrey-  
ny not his tūȝe. but  
disceyng his heit: re  
religioun of hym is  
veyne adene religio-  
un & in vñbēned: a  
neutis god & re fadur

sonyn Nedir wiſdō:  
 are he of god whidj  
 ſenep to al men lat-  
 gely & vþbreydij it;  
 & it ſhal be ſonu to  
 hym/ but are he in-  
 ſeij: & dout noþig  
 for he i' douter: is  
 lik to a waife of j*ſ*  
 ſee. whidj is mo-  
 ued & lozū a bothe  
 of re iȝynd/ þerfor  
 gelle not ralke man:  
 þat he ſhal take ony  
 ring of re lord/ a man  
 double in ſoule: is  
 vñſtable in al his we-  
 yes/ and a meſie vñ-  
 ſu. hanc glorie mihi  
 enhañyngē/ and a  
 riche man in his lo-  
 uiness/ for as re flo-  
 ure of grēſſe. he ſhal  
 palle/ re ſiue iwo  
 vñ heete: & drey  
 re gins/ and re ſion  
 re of it felde doū: & ſ

faireuſſe of his che-  
 perid/ and ſo an  
 che man iwherpi  
 his wepes/ blesſid is  
 re man þat ſuffriþ  
 temþacōu/ for wha-  
 ne he ſhal be priou:  
 he ſhal iſſeyue pec-  
 rou of liþt. whidj  
 god bñȝte to men  
 þat louen hym/ no  
 man iwhanc he is  
 teþtid ſcien: & he is  
 temþad of god/ for  
 whi god is not atþ  
 coure of vnel pings  
 for he teþter noman  
 þat eche man is teþ  
 tid drāwen & sterid of  
 his owne coueritȝe.  
 alþur coueritȝe wh-  
 ane it hay coueritȝe  
 bryngij for ſyue  
 binc ſyue whanc it  
 is fulfillid: geudry  
 deep/ þerfore my  
 moſt deuorij bren-

who cūe kepy alle ye  
lawe. but offendir i  
ou; he ys made guilty  
of alle/ for he hat seid  
yn h̄. I shalt not dōle  
cherie: seid alle you  
shalt not slee/ pat if  
you dōle not lecherie.  
but you sleeſt; you  
art madd. i tēlyal-  
lour of re lawe h̄ns  
spake ſe i vns dozer  
as brygynnyng to be  
denied by re lawe of  
kedmo/ for why do  
me i wyp oute my:  
is to hym p̄ dor no  
mercy/ but my above  
mif̄y dom/ my bryg-  
yn what chal it p̄-  
hite if ony man ſe i  
he har ſey: but he  
hay not re werlus/  
wher ſey ſhal now  
ſue hym: and if a  
broþ erp alſitir be na-  
kid: it han nece of

edſ dāres lſlode/ and  
if ony of you ſe to  
hem. go ze in pees be  
ze made hoot i be ze  
fillid/ but if ze reuer  
not to hem yo ſing  
is pat len necessarie  
to bōdie: what ſhall  
it profit/ so also ſey  
if it hay not werlus:  
is deed in it ſelf/ but  
ſame men ſhal ſe i:  
you halt ſey. i j ha-  
ue werlus/ ſhewe p̄  
to me i ſey wyp  
outen werlus: i j ſh̄l  
ſhewe to ſee my ſey  
of werlus/ you bille-  
uest pat o god is: p̄  
dōle wel/ and deue-  
lis billeuen i tremble/  
but wolt you witt  
you weyne man: p̄  
ſey wyp oute werlus  
is ydil wher abrah̄  
oure fadir was not  
mif̄ed of werlus

5  
9

is ris to visite fadir  
les & modirles chil-  
dren. & wardenes in  
her tribulacion: & to  
kepe han self vndefon-  
tid fro ris world.

**M**y blissem is  
ye ze hanc re-  
fey of dñe lord ihu  
christ of glorie in accep-  
cion of ploues for if  
a man pat hat agol-  
den rynges & in a faire  
clorynge comyd in  
sonne compaune &  
apore man entryp i  
afoule clorynge & if  
ze vholdry in hym  
pat is clorid wry  
clere clorynger & if ze  
seie to hym sittre you  
here wel but to re-  
pose man ze seien:  
shoude you vere. &  
eyre sittre vndur re-  
stole of my feet wher  
ze demen not amentis

zon hilt: & beu made do-  
medmen of wickid  
ronges: here ze my  
most derworts vry  
wher god ches not po-  
we men in ris world:  
richi in seip & eues of  
re kyngdom r. it god  
bikhede to men ratlo-  
ned hym but ye han  
dyspilid re pore men  
wher richi men app-  
se not you bi pouer  
& rei drawen you to do-  
mes: wher rei blas-  
femen not re god na-  
me pat is clepid to  
help ou you: neve-  
les if ze parfomen i  
kyngis lawe by stp-  
turi. you shalt loue  
yuu neyboras in self:  
ze dñi wel but if ze  
palien persones: ze  
wodchyn syue. & be-  
reprened of re lawe  
as trespassours and

oure tūge is fier:  
 se vniuersite of wic  
 ludnesse, se tūge is  
 ordeyned in oure  
 membris. whiche de  
 foulis. al se body  
 and it is enflam  
 med of helle: & cu  
 flammynge rewhiche  
 of oure bure, and  
 al kynd of beestes &  
 of foulys, & of ser  
 pentes & of ope, is ch  
 isted: & so ben made  
 tame of mannes kynd  
 but no man may  
 chassise se tūge for it  
 is an vngelyble, vnel  
 ful of dedly hem  
 in it we blessem god  
 & fadur: & in it we  
 curse men yae ben  
 made to se lyuencie  
 of god, of se lame  
 mouth, passy for  
 boke bleslyng & cur  
 lyng, and my bap  
 tis

en it bishoupp not y  
 pese yngis be don  
 So wher a welle of  
 se lame hole bryng  
 er for y swete & salt  
 water, my bryng  
 wher a tūge we may  
 make grapis, cyr  
 abyne faged: So new  
 salt water may make  
 swete water, whos  
 is wyle & tanzt a mo  
 uge zow: Shewe he  
 of god bryngolys  
 werchryng in mylde  
 uelle of his wisdom  
 pat if zelhan bittren  
 vre & crybynges ben  
 in zo hevys wyle &  
 hane glorie & lely  
 eris azenes se trup  
 for yis wisdom is n  
 fro abone coniunge  
 don: but erely &  
 beffly & feudly for  
 wher is enbie & strife:  
 here is bastedfastnesse

: offinge ysaac lns.  
lone on re auctor/ re-  
for you se est pat feir  
wrought wip lns wer-  
lus: and his feir ws  
filled of werlus/ and  
re scripture was ful-  
lid scrunge/ abrahm  
bileued to god: z it  
ws ariet to hym  
to ryghtwiscse. & he  
reas clepid re frend of  
god/ re sem pat anna  
is niftied of werlus  
lyk manie & wher al-  
so inib pe heire was  
not niftied of wer-  
lus/ and resleyued p  
messungeris: z leud h  
oute in a nob rvey/ for  
as re wod be wyp out  
lyk it is deed: so also  
feir wyp out werlus  
is deed/ m. c. 11.

**O**n y bisen myle  
ze te maad in

ny manfis: wytge  
pat ze talkē re more d-  
me/ for alle we offen-  
ten in many yngis  
if ony man offendis  
not in worde: yis is  
a parfit man/ for alle  
he may lede about al  
re wod y reip abridy  
for it we putten ba-  
delis in horis mon-  
ys for to conseute to  
vs: & we ledren abor  
al re wodrie of he/ and  
lo shippis whane/ in  
wen grete & leu dry-  
wen of strounge wyp-  
de: z re leu borie  
about of altryl go-  
ueruiale: wher re  
mouyunge of re god  
noure wole/ So all  
re tyme is but al  
til weuebre: & reis  
grete yngis to how  
htil feir breyrr a  
ful grete wood/ and

weyle þe zonre hȝȝe  
 þe turned mi to weys  
 ȝ: ȝ ioye mi to sorow  
 of hert þe þe mekyd  
 mi þe lyst of þe lord: ȝ  
 þe shal enhaule þow  
 my bȝere nyle þe bac  
 vre edhe oþ/ þe þat  
 hachatip hys broþ eri  
 þe deincey hys broþur:  
 hulkitip þe lawe a de  
 iney þe lawe/ and if þ  
 deincest þe lawe: þou  
 art not a dovere of þe  
 lawe. but a domesdua  
 but on ys malere  
 of þe lawe ȝ judge: ȝ  
 may lele ȝ deince  
 and who art þou þ  
 deincest þi neyborze?  
 so now þe þat leien  
 to day eri to morwe  
 we shulen go in to  
 viles citee: ȝ þere we  
 shulen duel aȝter/ þe  
 we shulen malere mar  
 chandise. ȝ we shu

len malere wywyng:  
 whidij witen not  
 what is to þon in þe  
 morwe/ for what is  
 þoure hȝȝ/ almoche ap  
 perynge at alytil: ȝ  
 afturward it shal be  
 waſtad/ nrefoȝ r. ic  
 þe leye/ if þe lord wole  
 ȝ if we lycen: we shu  
 len do þis rig: eri  
 þat ring/ and now þe  
 malere ful ont ioye  
 in þoure þdis/ euery  
 lich ioyeyngc is wic  
 kid/ rewtor it is lyne  
 to hym þat can do go  
 od: ȝ doþ not. h. c.  
**D** o now þe rich  
 men: wepe þe  
 zellynge in þoure wrec  
 chduelle þat shal co  
 me to ȝ: ȝoȝ richesse  
 ben witen. ȝ þoure do  
 yis ben eten of mons  
 tys/ ȝoȝ gold ȝ sylue  
 þat rustad: ȝ þe rust

7. xi shrewed is verke  
6. wisdome ȳ is fro  
alwīe. first it is cha  
st. afterward p̄sible.  
myld able to be con  
scilid. consciyng to  
good yngis. ful of  
mercy & of good fra  
tys demyngi myot  
feynyng. & re fratis  
of iustynesse is low  
ne in pees to men &  
maken pres. m̄. c.

**W**herof wen ba  
telo & chestis  
aungis zon. & wher  
not of zonc conentes:  
vat fizteri in zonc  
mēbrys. & coneyten  
& ze hau not. & ze sloen  
ze han cubre: & ze mo  
not gete. & chiden & ma  
liciu bateyle: & ze hau  
not for ze apen not we  
sely. ze artu & ze reser  
uen not. for vat ze ar  
en yuel: is ze shewē

openly in zonc co  
uertise. aboutens  
written: & not vat ze  
frendip of pris wort  
de is enemyc to god  
yefor whoeue wole  
made friend of pris wort  
de: is made ze enemyc  
e of god. wher̄ ze gel  
sen vat ze scripture  
sety beynly. ze spirit  
vat dñellip in zonc  
verity to enbys. but  
he zeuer ze more gra  
ce. for which yngis  
he scypp. god wif  
dip proude men: b̄  
to melke men he zeue  
ḡe store. bo ze fuge  
to god. but wif stod  
ze ze deuel: and he shal  
flee fro zonc. neze to  
god: & he shal neze  
to zonc. ze syvers cle  
se ze hondis: & ze don  
ble in soule yngis.  
ze hertis. be ze wrechis

by what eue of cor  
 but le zonre word  
 yhe zhe. nay nay: if  
 ye falle not vndir  
 dñe/ and if ony of  
 you is soxewful:  
 pie he wip pacient  
 soule. & lete he a  
 salme/ yf ony of you  
 is shul: lede he in  
 ples of re churche &  
 preye rei for hym. &  
 an moynte wip oy  
 le in re name of re  
 lord: & re pier of hys  
 hal saue re soule may  
 and ye lord shal in  
 he hym list/ and if  
 he be in synnes/ rei  
 shulen be forzomu to  
 hym/ for knowlich  
 se eche ro of zonre sy  
 nes/ & pmo se eche for  
 op: pte se be saned  
 for re contynual pier  
 of a nust man is my  
 che woz/ elye was a

manlyke vs deedly.  
 xiiij. pie he pied.  
 if it shuld not reyne  
 ou ye erp/ and it rey  
 ned not prezeres/ &  
 ffe moncris/ and of  
 tesone he preied: & he  
 men zaf reyne & re er  
 pe zaf his fruyt/ and  
 wryten if ony of you  
 erry fro true. & ony  
 contay hym: he o  
 wip to wate/ that he  
 pat malis alwyer  
 to be turned fro re  
 error of his wey:  
 Chal sanc re soule of  
 yh fro deep. & licewry  
 re multitude of synnes  
 here endip re piste  
 of synnes. and b  
 gyner re first &  
 piste of petur in  
 capitulm. 1. ~  
**P**eter apostle of  
 ihu Crist to re  
 chosu men to re co

of hem shal be to þin  
to witnessyng. ȝ shal  
ete þoure flesshie as  
fier ȝe han tresou-  
red to þou ure in  
re last daies lo ye  
huse of þo werkenie.  
þat rapen þome fel-  
des: whiche is defrau-  
did of þou. aker and  
reare of hem haue  
tryd: in to re eris of  
þe wod of walis ȝe ha-  
eten on þe erfe: ȝ in  
þo lecheries ȝe haue in-  
richid þoure heritag-  
in re daies of sleyge  
ȝe brouȝt ȝe slowen  
re just man: ȝ he a-  
zens stowd not þou  
þereto my bryere  
be ȝe patient til to  
conyuge of re lord  
lo an erenlere bryde  
þeis frise of re er-  
fe: paciently suffryge  
til he ressuredt hym

ful ȝ lateful frute ȝ  
þe pacient ȝ con-  
serue ȝe þoure hem:  
for re conyuge of re  
lord shal neze bry-  
cå nyle ȝe be sorw-  
ful ed to opir: þat  
ȝe be not denied lo  
re jnge stondyng  
before re yate bryen  
take ȝe example of  
þucl goynge out of  
louge abidyn and t-  
vel ȝ of pacience: re  
profess ȝat quakyn-  
þou in re name of  
re lord lo we blissh-  
hem ȝat suffreden ȝ  
herden re suffryng  
as re pacient of Job  
ȝe leuen re ende of re  
lord: for re lord is  
iuryful ȝ doyng in  
before a yngis ne-  
bryden nyle ȝe gos-  
re: neisþ by heuenes g-  
yng bryce: neyur

ḡte to comyng in you  
 and sonaten whiche  
 ey what mane tynie  
 ye sp̄it of þt syng  
 myfied in þt h̄m:  
 þt before told yo passio  
 ne yat ben in cr̄st. þt e  
 tatt glories to whiche  
 it was shewid for not  
 to hem self. but to low  
 þt maynteyned to ȳt  
 þt now ben tolde to  
 you by hem þt ȳt  
 to you by þt holy geſt  
 sent fro heuen. in to  
 whom aūgels deſ  
 re to vhold for whiche  
 ȳt be þt ḡde þt lea  
 die of þt oure ſoule. lob.  
 partit. þt hope þt in to  
 n̄t ḡte þt is profred  
 to you by þt chevage  
 of ih̄u cr̄st as ſoues of  
 obediencē. not made li  
 ke to reforne deſires of  
 þt oure vnaūgaignelle  
 but like hym þt holy

h̄p depid you: þt al  
 so þt you ſelf beu holy  
 in alle lyuyng for it  
 is written þt ſhulde be  
 holy for þt can ſholy and  
 if þt inwardly clep̄ hi  
 fad̄. whiche demay  
 wipoutē accepſion of  
 persones bi þt werk  
 of eche man: þt ne þt  
 in drede in retyme of  
 þt oure p̄dgrimage/ut  
 tyng þt not by cor  
 ruptible gold enþ ſyla;  
 þt beu bouȝte aȝen of þt  
 weyn lyuyng of fa  
 d̄is tradiſion: but by  
 þt p̄cians blodd as of  
 þt lombe vndefouled  
 þt unspottid cr̄st ih̄u  
 þt was knowne before  
 remakyng of reworl  
 de: but he is ḡt ſhewid  
 in re late tyme for  
 þt by hym beu ſey  
 ful in god þt reyſed  
 hym fro deer. it ſat to

uelynge of slate  
ryng abrood. of pon-  
te of galathie. of ca-  
padvac of alec & of  
bystine. bi re bise-  
knowyng of god je  
fadir: in halewylge  
of spirit. bi obedi-  
ce & spryngyng of ye  
blood of ihu c̄st: ḡe  
ī p̄es be multipli-  
ed to yow/ blessed be  
god & re fadir of on  
re lord ihu c̄st: iwhi-  
ch by his ḡre in cy-  
bi gate vs azen in  
to ye lylyngc hope  
bi re azen rylyngc of  
ihu c̄st fro deep in  
to ye certeage vncor-  
pable: & vndefouled &  
pat shal not fade pat  
is kepte in heuenes  
for: son pat in re ver-  
tu of god of god be-  
kept by re seip: in to  
help & is redy to be

showid in re last tymc  
in ye whiche ye shulen  
make roye: sonz it  
byhovyn now alial.  
to be sory in dail tēp-  
tacion pat re preuyngc  
of jōe seiy be mecho  
more precioule than  
gold: pat is preued by  
fier/ and be fonde in  
to heryngc & glorie &  
honour: in re reuelac-  
cion of our lord ihu  
c̄st whom whan x  
han not seyn ye loue  
in to whom also now  
ye not seyngc: vilen-  
deu/ but ye pat vilen-  
shulen haue roye & gla-  
deuelle pat may not be  
wolde out/ and ye shul  
be glorified & haue re-  
ende of son seip: &  
helpe of son seip  
of which help profess  
souzten & eulcercheden:  
pat proficacden of re

did refroze honour  
 to yow rat biseuen  
 but to iwen rat bi-  
 seuen not: re ston  
 whoni he baldres re-  
 bucedeu: pris is ma-  
 de into re heed of re  
 wnie and re ston  
 of huryng & ston  
 of slaiandu: to he  
 yffender to re wor-  
 de. ney biseuen it in  
 whichs rei ben set b<sup>t</sup>  
 re beu achesu kyn.  
 aliyugly pithood. ho-  
 ly foli. a people of p-  
 thasyngc. ratze telle  
 re ictues of hym y<sup>r</sup>  
 depid zon fro derk-  
 ness in to his wou-  
 dertul lizt wldhe  
 hantynge weren not  
 a people of god: but  
 now re beu re people  
 of god whichs hadde  
 not incy: but now re  
 han incy most dere

7 bisedij zon as comic  
 lynges & pylgrynes  
 to absteyne zon fro  
 fleschly delects rat  
 fisten azen re soule  
 and haue re zoure co-  
 nersacion god amo-  
 nge heven mea rat  
 in rat ring rat rei  
 habbitu of zour as  
 of mylders: rei bi  
 holden zon of god  
 werlde & gloriſie god  
 in re day of visitacio-  
 nis be re higet to eis  
 creature for god eis  
 to re kyng as to hys  
 rat is hysere in state  
 eis to dukes. as to  
 rilli rat ten scut of  
 hym to re veniamre  
 of mylders & to re  
 pzeislyngc of god me-  
 foz so is re wil of god:  
 rat re do wel & malie  
 re biseuynge of  
 ynpudent men to be

hym enclastynge glo-  
rie: rat ȝour fery &  
hope were in god  
and malice chaff ȝour  
soulis in obediencie  
of charite: in loue of  
virchode of symple  
herre loue & e to gedre  
more blyly & be ye  
wyrmen. not of cor-  
ruptible seed/vir-  
corruptible by ye wox  
de of lyuyng god/ &  
duellynge into wip-  
outen ende/ for eche  
fleche is ley: and al  
ye glorie of it is as  
floure of ley/ ye ley  
dried wip/ & his flour  
felde doon/ but ye wox  
de of relord duellis  
is gonne eude/ and  
ye is ye wox: fys  
piched to ȝou/ n. c.

**G** hefore fynne  
ze awey alle  
malice & alle gyle &

feyuyngis & cubies &  
alle basbyngis as  
now boui ȝouge cha-  
dren. resonable wip-  
outen gyle. to ueite  
ze myllie. rat u i t ze  
were u i to hehe if  
ierdes ze han tafelis  
rat relord is sweete &  
nere ze to hym rat is  
alyuyng ston. & rep-  
ued of men: but cho-  
sū of god & honoure  
de and ze ȝouself as  
quylle stonnes be ze a-  
boue biddid into spī  
ritual lounis & an ho-  
ly p̄fylod: to offre  
spiritual sacrifices ac-  
ceptable to god by dñ  
christ/ for us hidi ring  
ye scripture say/ lo i  
shal sette in syon ye  
hrest cornel ston cho-  
lun & p̄coun/ and he  
rat shal bideue: iudi:  
shal uot be conform

1451. xviij. decemb̄r  
1451  
mappiun

did verfice

did verfage honoure  
to; orb rat bileyen  
bnt to men f bileyen  
not: restone whom  
rebadore reprochede  
nis is made in to re  
heed of re conuere  
restone of hystinge  
restone of clamidze  
to hem rat offeuden  
to re word. neij biley  
men in it whiche sei  
ben sett / but se len  
achofyn kyri. akys  
ly pthood. holy folli  
apeple of purchassys  
e. rat re telle re uer  
ties of hym rat cle  
pid; row fro derknes  
is in to his wondur  
ful lyst / whiche ful  
tracie weien not ape  
ple of god: but now  
se ben re peple of god  
whidi haddeu not  
mcy: but now se ha  
mcy/mowst dere f

by re conueracion of  
wymen. rei len wō  
men wyroute word  
x bishold re in dred  
sō holy conuilation  
of whiche verke not  
wō once forz anious  
ouruyng of heer  
cij dwaynge abonte  
of gold cij our myg  
of dwaynge: but rila  
rat is re hid uau  
of hert in uncov  
ripcion of uylde  
spirit. whidi is rids  
in re fift of god for  
so hystyme holy wō  
men hopynge in god.  
ouruedre hem self:  
and weren suget to  
heire o wme housbon  
dis / as faire obeied to  
abrahām: and clepid  
hym lord / of whom  
re ben doyntes wel  
dwaynge: and not dre  
dwaynge ony pertur

dwibe as frenen & not  
ashawinge firdni re  
kenyng of malice b  
as ye seruauntis of  
god / honoure ye alle  
men. lone ye brewh  
hood. dredre ye god.  
honoure ye rekyng/  
**S**eruauntis be ye  
sugestis in alle dredre  
to lordis not only to  
good & to mylde. but  
also to tyrauntis for  
yo is grace: if for  
coulence of god ony  
man suffre heuynel  
sis & suffre vniust  
ly/ for what gte is it.  
if ye frenen & ben but  
fetid & suffren/ but  
if ye dwon wel & suf  
fren paciently: yo is  
gte a neutis god/ for  
to ris ryng ye ben de  
pid/ **C**ffor also crist  
suffred for vngaste  
example to you: r

ye folowe re staggis  
of hym whiche dide  
lyne: neip gile ws  
bouden in his mon  
and whan he was  
curled: he curled u  
whiche he suffred:  
he manassid not/ b  
he intook hym self  
ly pat denied hym  
vniustly/ and he hi  
self bare oure hym  
in his wdy on atre  
pat we he ded to ly  
nes and lyue to ry  
wysueste. by whos  
wan wondre; ye ben  
hectid/ for ye were  
as sheepe errugte:  
but ye ben now cur  
ned to re shepheard  
billyop of yosoulis  
**A** so rymer  
be ye sugest  
to her houswondis/  
ye if ony man vile  
ue not to re word:

whidij chalengen fally  
 your good conuenci-  
 on in dat forz it is lett  
 ffor to do wel & suffre if  
 xribil of god wole: þa  
 dyngre yuele for alio  
 it onys diede for oure  
 synes. he mist for vi-  
 mist: þat he shuld ofte  
 v god us made deed  
 in flesliche but made  
 quylle in sp̄it for whi-  
 ch þrug he cam in sp̄it  
 and also to han y  
 wereu closid togidre i  
 palon: prechede whi-  
 che wereu sylfme vni-  
 blesful whiche þe abu-  
 den þe pacience of god  
 in þe daies of noe whiche  
 þe shyp was made  
 in whidij aferwe ffor  
 to seye erre soulis we-  
 ren made saaf by wat  
 and so baptynacte li-  
 lk forne maled vs sa-  
 ffor not þe purtruge a

wey of þe fylis of fles-  
 che: but þe arynge of  
 gode condicione in god  
 by þe aȝorishunge of ðe  
 lord ihu crist: þat yo i  
 þe ryghte of god and  
 swuleriby dey: þat we  
 shulde be made cures of  
 eue lastyng lyf he zede  
 in to heuene: and aȝels  
 & power & ȝutes ben in  
 de fagetus to hys m̄c.

**T**herfore forst  
 suffred in fles-  
 che: þe z also arned hi  
 þe same purtruge for he  
 þat suffred in flesliche:  
 celide fro synes þat þ  
 ys leste mōr in flesch:  
 hys <sup>not</sup> now in to þe do-  
 fures of ueni. binc to þe  
 red of god for re tyne  
 þat þs pallid þs now  
 to re red of hevene me  
 to be endid: whiche  
 walkide in lecheries  
 & lustus. i myche dry

bracionū/ also in eu duel  
ie to gide. & bilitātē ge  
zeue ſe honoure to re  
bōmāues freete. to to  
re more feble. as to  
euen eures of grace &  
of lyf: rat ſoure pi  
eiris be not lettid  
and in feip alle of o  
willē. in pīez leze e  
che ſuffreyng wifor  
louers of brifhod.  
mercyful. myld. me  
te /not ſeldyng y  
uel for yuel. neyr  
cursyng for cursyng:  
but aſeuward bles  
ſyng for in riſ ſig  
ze beu depid rat ze we  
lde blesſyng by herita  
ge for he rat wole lo  
ne lyf & ſe good dai  
es: couſtreyne his  
tūge fro yuel. & his  
lippis ſe ſpelke not  
gyle. and bove he fro  
yuel & do good: ſeck ly

pees & partifly ſueit  
for reyne of relord  
ker on miſt meu: and  
his eris on re pīers  
of hem/ but re dñe  
of relord ys on meu  
rat doou enclis/ and  
who ys he rat ſhal  
auoye zon: if ze be ſue  
ris & louers of good  
neſſe/ but allo if ze  
ſuffren ony ſting for  
riſtbiſuſſe: ze beu  
blessid/ but dñe de ze not  
re dñe de of hem: rat  
not diſturbed. But ha  
lowe ze relord ihū in  
ſoure hertis/ and eue  
more be ze redie to ſa  
tification to eche mā  
ayng ſou ſeſou of  
rat ſeip & hope rat ye  
in zow/ but wif my  
denelle & dñe: haung  
good conſcience/ rat  
rat ſeip badien of ſ  
reken conſonuid.

and hanc ze ioye: rat al  
 so ze be glade: hanc ze io-  
 ye in pe reuelacion of hys  
 glorie if ze le dispisid  
 for pe name of chris: ze  
 shulen be blessed for  
 rat ys of pe honoure  
 of pe glorie & of pe ictue  
 of god: & pe sparr rat  
 is his: shal rest ou you  
 but no man of you  
 suffre. w. amanisseere.  
 eris a poef. eris a tansor  
 w. eris a delivere of opir  
 nies goodis/ but if  
 as a cristen man: sha-  
 me he not/ but glori-  
 e he god in his name/  
 for tymie ys rat done  
 begynne at goddis hous/  
 and if it bighte furst  
 it us: whatt ende shal  
 be to hem y bildelement  
 to pe gospel: and if a  
 niste man. vnweysly  
 al be lawid: where  
 shal we vnderful man  
 & pe syntre appere/ ver-

forze & pei rat suffren  
 by pe wille of god: by  
 tamen her. Souldis in  
 good dedis to pe fey  
 ful makere of nouy

**T**herfore i auie  
 ne oldis man &  
 mynnesse of custis val-  
 sions. whidj also am a-  
 conyngere of pe glorie  
 rat shal be shewid in  
 tymie to conynges/ In  
 soch ze pe oldis men rat  
 ten amoung you/ feede  
 ze reflaks of god: rat  
 is amoung you/ and  
 pnydexe ze not as con-  
 streyned but willfully  
 by god not for loue of  
 fonde wrynges: but  
 willfully metey as ha-  
 wryng lordship in pe  
 clergie: but rat ze be  
 made ensaunce of pe  
 flock of wille of god-  
 ie/ and to hanc repn-  
 ce of shepheardis shal  
 appere. ze shulē resley-

lernage of wyr. & bryue  
lurible clynges & dy-  
lynges & veleneful  
worlhyngge of man-  
nes in whiche now  
rei been astonyed in whi-  
ch ringes rei wondre-  
forz re reuen uot to god  
in to re same contulio-  
n of lecherie & blasphemie  
and rei shulen reue re  
sou. to hñ & ys redy to  
deme re quyl & re deed  
for wch. for ris ring  
it is þid also to dee-  
de men. rat rei lede-  
mede by men in fleis-  
she & v̄ re hunc by god  
in spirit for re ende  
of alle ringis shal  
neze. wherfore he þe  
prudent. & wikeze i  
þeys before alle ring-  
es haue re charite eth-  
to of in ȝouself. alga-  
nis lastyng: for chari-  
te heirep re undatudo

of lynes holdre ze oþre  
talite to gider wyr-  
oute gruchynges ed-  
man as he hñ ressey-  
nede ḡte uiuyng  
re edhe in to os: as go-  
de dispenderes of þe wa-  
nyefolde ḡte of god if  
oure man spelur: spe-  
ne he as re woldis of  
god if oure man my-  
uyng: as of þe ier-  
tu iþlichij god my-  
uyng: rat god leþe  
nowid in alle ring-  
es bi ih̄u crist oure  
lord to whom is glori-  
et lordshijp in to wox-  
ldis of woldis my-  
host deu bec̄eu wile  
ze go in p̄grinage  
in furuore rat w-  
made to zou to rep-  
tacion: as if our re-  
we ring bisalle to i-  
hut conyng ze wif  
re passionis of crist

art grace & pees be  
 fillid to you: by ye kno  
 wyng of oure lord ihu  
 christ/ hys alle yngis/  
 & his godlyd iuste. yf  
 to hys & petee ben yom  
 to vs by ye knowyng  
 of hym yat clepid us  
 for his owne glorie &  
 iuste: by whom he zat  
 to vs most pacious biche  
 chis/ yat bi sele yngis  
 & shulen bo maad felo  
 wed of goddis kynde: &  
 bee ye corruptioun of y  
 oure sele yis in ye world  
 and bryngye ye in alle by  
 hyselle: & mynystre ye in  
 oure fey. iuste and i  
 stiue knowyng/ in know  
 yng abastice. in ad  
 kniote pacience/ in pa  
 cience pitee. in pitee  
 loue of bryhood/ & in  
 loue of bryhood: chari  
 te/ for if sele ben wip  
 & olatomen yd shule

not make you boied.  
 neij iwtout fruyt my  
 knowyng of oure lord  
 ihu christ/ but to whom  
 sele ben not redy: he  
 is blynd & gropyn wip  
 his hond. & for ziter ye  
 purgyng of his elde  
 trespassis/ wherfore  
 brysen le ye more bly:  
 yat by good werlus ye  
 malie youre clepyng  
 & chelyng eyste/ for  
 ye do yng sele yngis:  
 shule not do syue ony  
 tyme/ for yis ye ca  
 tryng in to oulastyng  
 kyngdom of oure lord  
 & sanyoure ihu christ: shi  
 le mynystre to you ple  
 tebously/ for which rig  
 yshal bigyne & monest  
 you euengore of sele  
 yngis/ and ywole y  
 se be knowyng & confer  
 med in yis plent trip  
 for soye ydeme nifly as

ne ye dorou of glorie; f  
may never fade/also ye  
yonge men. be ye sujet  
to eldie men/and alle  
shewe ye to godie men  
nesse/for ye loid wylfō  
dry proude men: but  
he zeneys ḡte to medie  
men Therfore be ye me  
lid budur ye myghty hō  
de of god: rat he reise  
you in ye tyme of vili-  
taciou/and cast ye al  
zoure blyuelle in to  
hym: for to hym is cu-  
re of zon/be ye soleyn  
iwalie ye. for zo adiua-  
tie ye deuel as a ro-  
tyng leon goy about  
schynge whom he shal  
deuoure/whom azen-  
stou id ye stronge iker:  
wittynge rat ye lame  
passioñs ys made to  
rith bryhood of zon  
ys in ye wold/and  
god of al ḡte ydepid

you in to his cedulaþe  
glorie you suffryng ea  
utal he shal pþformer  
shal conferme þ shal w  
he sad to hym be glorie  
þ lordship in to woldis  
of woldis amen by þ  
uan fayful bloy to you  
as i deine i wicte shart  
ly by lechynge þ witness  
yuge. rat ys is ye ve-  
rey ḡte of god i wþp  
ye stouder ye churche  
yatis gedrid i bablo-  
ne þ martis my sone  
greetip you wæ/grete  
ye wæ to godie in lyþ  
cos/ḡte be to you al y  
den in c̄t amen/p þ  
seconde psicle of þe

**S**ymonde p. c. 1  
Sir servaunt þ  
apostle of ihu crist: to  
hem rat han talic w  
ne ye onene feir in ye  
richt blyuelle of oure  
god þ savyonne ihu

rei deuren i ilk lord þ  
 bont hem. & brige  
 on hem ilk hasty p-  
 dicion / and many  
 shulen sive her leche-  
 nes: by which re wey  
 of trave shal be blas-  
 femed. & re shulen ma-  
 ke marchandise of you i  
 conuynce by feyned mo-  
 dis / to whiche doun now  
 awhile a go celiȝ uot:  
 & re pdicion of hem /  
 appy not for if god  
 paryd not angels by  
 mynge. but bitorie he  
 to be turmentid & tol-  
 dranen don is boudis  
 of helle in to helle: to  
 be kept in to doon &  
 sparid not re first  
 world. but kept uoc  
 re erpe man re before  
 goere of rizibistesse:  
 & brouȝt in re grete slo-  
 ode to re world of un-  
 scriftil men & he drook

into pondre re citees  
 of men of sodoma of  
 men of gomor & darp-  
 ued by turwyge & plo-  
 dwi & puate hem re ex-  
 ample of hem sat we-  
 ren to dyngre yrel and  
 delueryd re mist lord  
 oppresid of re brige  
 & of re lecherous con-  
 uersacion of curid  
 men soz in fift & herte  
 he was mist. & duellid  
 twonge hem sat so  
 day in to day turwicu-  
 reten w<sup>e</sup> wicid w<sup>e</sup>  
 his mist soule for re  
 lord can delyue pte-  
 vond meri fro repti-  
 on: & liepe wicid  
 men into the day of  
 doon for to be turme-  
 tide / but more hem yf  
 wallien astur re fel-  
 she in coneycunge of  
 vniclenuelle: & dispise  
 lord shypynge and be-

long as I am in this tab-  
naide to reise you in mo-  
nestrynges/ and I am cer-  
tyne yac ye puttynges  
a wery of my tabernacle  
is swifte; by this my o<sup>ur</sup>  
lord ihu c<sup>hrist</sup> hat shewid  
to me/ but I shal zene  
bisynesse and oþre after  
my drep: ye hane myn<sup>o</sup>  
of reþe ryngeſ/ **F**or  
we not lypnge unwise-  
talyſ hau maad lno-  
wen to you ye vertue  
and ye before knoyng  
of onis lord ihu c<sup>hrist</sup>:  
þ<sup>re</sup> weſen made bly-  
holders of his gretnes-  
se/ for he took of god  
þe faddur honoure &  
glorie: by liche mane  
vois slden don to hym  
þe re grete glorie/ þis  
is my loued sone/ in  
whom I haue pleid  
to me: here ye hym/ &  
we herden þis vois

brouȝten fro heuene;  
whane we waren w<sup>r</sup>  
lym in ye hooly hal<sup>l</sup>  
we han aladdur word  
of profiçe: to which  
ye zeiþge tent don wa-  
as to a lauern þac ye  
uerlizc in a dwl place  
til ye day bigyng to  
yeuelizt. & ye day her  
spryngc in þe hertis  
and fift vudirblonde  
þe þis rynge. þac eche  
profic和平 of scripture:  
is not maad bi prop-  
interpcion/ for þa-  
fice w<sup>r</sup>s not brouȝt  
ony tyme by manys  
wille: bnt ye hooly m<sup>u</sup>  
of god in spryng w<sup>r</sup> ye  
hooly geest spakien t<sup>h</sup>  
**G**ut also false p-  
setis weſen in  
þe people as in zon shu-  
len be mayster liers.  
þac shulen bryngc in  
setis of perdition t<sup>h</sup>

our man is overcome:  
 of hym also he is ser-  
 uant / for if men for-  
 like to vndeuenelis  
 of re world. by re kno-  
 wnge of oure lord &  
 saviour ihu crist. &  
 estesone len wappid  
 in re lese & ber ouconen:  
 & later fringes ben w-  
 de to heu worse man f-  
 forwme / for it was bet-  
 ter to hgn to not-  
 manne re weye of re  
 knesesse: yu to cur-  
 re azen after re kno-  
 wnge fro pat holy  
 maundement pat w-  
 hitaken to hem / for yu  
 he verey proube bi-  
 kille to hem. re hond  
 turned azen to his  
 castyng: & a soweris  
 waullen in walwige  
 in fene // anf. c.

**E** o ze most der-  
 woxre vryen

I write to you ris se-  
 cund epistle. in which  
 I stere zour clere Son  
 le by monestrynge tog-  
 dre: pat ze be myndai  
 of yo woldis pat I bi-  
 fore lord of re holy p-  
 setis: & of re maundement  
 is of re holy apostis  
 of re lord & saviour  
 first write ze ris fring  
 pat in re last dages dis-  
 leynours shulen to  
 me in disset gryng  
 after her ollen conci-  
 tynges. leyyngre whe-  
 re is je bildest or: re w-  
 iuyngre of hym: for  
 se jen re fadris dpedeu:  
 alle fringes lasten frg  
 re bigryngre crans of  
 but it is hid fro hem  
 willynge ris fring:  
 pat hemnes were  
 before. & re erre of wa-  
 ter was stondyngeli  
 water by goddis word

bold pleyinge hem selfe:  
z dreden not for to bryg-  
e in setis blasphemynge  
where angels whane.  
rey hem more in streng-  
th z iuste: brenu not  
wile exercisable domi aȝcs  
hem/but rese hem as  
unreasonable brethis hyd-  
ly in to talrynge z in to  
deef: blasphemynge in to  
rese ynges yat rei kno-  
we not/and shulen xi-  
sle in her corrupcion:  
z reseyne re hure of hu-  
mynnesesse/and rei  
gessen delices of defou-  
lynge z of wemys: to  
le lilynges of day flo-  
rynghe in her feedis.  
wip delices dypnge le-  
therie w̄ you: and ha-  
uen fel of mountis z  
vnteslyngte trespas dis-  
leyngte vnsyntaste  
sonles. z han rehert  
eritid to concyse/

re sones of curlynge  
re forsaken re ryctey:  
z crenen luyngre re  
weye of balam of lu-  
sor/ which loned reh-  
re of wickidnesse: bi  
he had rewynnge of  
his waduesse/ a don-  
brest vndir rook z ac-  
spalte w̄ bois of m̄:  
z ac forkeed re hawd  
dom of re pfecte. The  
se hem wellis wipou  
water. z myste dre-  
ven w̄ vnlrynghe  
wrydys: to which re  
ydicke myste of derlic-  
nessis is reserued z  
rei speken in pide of  
vauryte: z differbent  
desires of fleshe of le-  
therie. hem pat stax̄  
alid/ which lyuen i  
erid z le haeten fireid  
to hem: whane rei  
ben seruantes of cor-  
ruption/ for of whom

our man

ihū c̄st: zoure hechre  
 as also oure most de-  
 re brōs̄ poūl w̄t  
 to you: bi w̄scoū  
 yoū to hym as in al  
 epistles he spek̄y in  
 hem of reſe yngis/  
 in whiche we ſum  
 herde yngis to vnd-  
 ſtoud/whiche we wiſ-  
 ſuen & vntable de-  
 p̄auen. as also rei-  
 don of ſcripturis to  
 her owen p̄dication/  
 perfore ze b̄riſen bi-  
 fore w̄tynge kepe/  
 zonſile: ielſt ze be diſ-  
 ſcuyed by erroure of  
 vniuſcmen & falſe  
 awey frō yoū oſ-  
 ne ſaduſſe but we  
 c̄m re grace & re h̄no  
 wyng of oure lord  
 ihū cr̄ſt & oure ſauy  
 our/to hym be glorie  
 now & in to re day  
 of crucylafthynguſſe

ances/here endy-  
 re ſeſtud p̄ſſle of  
 petir & bigyayp  
 re ſirſt p̄ſſle of  
 joon. c. 1.

**T**hat yngis p̄  
 was frō re bi-  
 ḡyng: whiche we  
 herden whiche we ſeſe  
 we ſoure reſe whiche  
 we biheoden & oure  
 hondis toucheden of  
 re word of ih̄ſ: & re  
 ih̄ſ is ſherod/and we  
 ſaien & we wiſuſſen/  
 & tellen to yoū re ene-  
 rathyng ih̄ſ: ratib̄  
 anentis re fadū & ap-  
 perid to vs/forwe we  
 tellen to yoū rat ryg  
 rat we ſaien & herden:  
 rat allo ze haue felo-  
 ſhipp w̄t vs/and oure  
 feloſhipp we w̄t re fadū  
 & w̄t ih̄ſ ſone ih̄ū c̄ſt/  
 and we write this ryg  
 to yoū: re ze haue ioye.

: by whiche þe rith world  
denuid þine by natur  
penishede but ye he-  
uenes þat now bant  
ye erþe ben kept by þe  
same word þen reser-  
ved to fier in þe day  
of come þe pdition of  
wicland men but ye  
most dere brennen: yis  
oþing le not hys to  
zon: þat oþer day an-  
tis god: is as aþou-  
scud geers and aþon  
send zens: brennes oþer day  
ye lord tamer not hys  
bileft fslum: gessen:  
bnt he dor þaiently  
for zon: and wole n̄  
þat oþer man prishe:  
bnt þat alle turne a-  
ren to penance for  
þe day of þe lord shal  
come as a rof: rish-  
eþ heuenes us grete  
turne shulen passe: a  
lementis shulen bedis-

schued by heete and re-  
erþe: alle ye werldis y-  
ben in it: shulen be bren-  
þore whiche al ye se-  
ynges shulde be dissol-  
ued. what maner me-  
thonyr it zon to be  
in holy lyuyngis: a-  
piced: abidynge and  
lyuyng in to ye con-  
uge of the day of þe  
lord shi art by us  
on heuenes brent  
shulen be dissolved:  
alementis shulde ha-  
le brenyng of fier  
also we abiden biles  
bileftis new heuenes  
and new erþe: in whiche  
þe wiclande dwelleþ  
which þing ye most  
dere. abidynge re-  
ynges be bly: to be  
foriden to hi in þe  
unspotted and undefiled  
and deine ze longe a-  
bidynge of oure lord

he pat scir pat he dued  
 hi in hym : he oner to  
 walkie is he iwallid  
 most deit bryen i wri-  
 te to you not a neve  
 maideuent : but re  
 elde maideuent pat  
 xhadden fro re bigy-  
 nige re elde maide-  
 ment : is re word y<sup>r</sup>  
 se herden cste soue i  
 write to you a neve  
 maideuent . pat is  
 trebe bor in hys x m  
 iowc for derknessis b<sup>r</sup>  
 passid . x uerpe lyst  
 hymys now he ractoy  
 he is in lyst . x hatys  
 his bro<sup>r</sup> : is in derk-  
 nessis xit he r<sup>r</sup> lauer  
 his bro<sup>r</sup> : dnedly  
 in lyst . x scandre is  
 not in hi / but he pat  
 hatys his bro<sup>r</sup> : is in  
 derknesses / and wan-  
 dery in derknessis x  
 woc uot wry he

goy : for derknessis ha  
 blyndid his y<sup>r</sup> en lal  
 sones i write to you :  
 pat zo hynes ben for yo  
 mi to you for hys na-  
 me fadur i write to zo :  
 for zehau knowew hys  
 is fro re bigynunge /  
 young men i write to  
 you : for zehau ouico-  
 men re wickid / i wri-  
 te to you young chil-  
 dren for zehau knowew re  
 fadur / i write to you brif-  
 cu : for zehau knowew hys  
 is fro re bigynunge /  
 write to you young me :  
 for re ben stronge / and  
 re word of god ducly  
 in you : x re han ouie  
 conen re wickid / wile  
 re lone re world : ne y<sup>r</sup>  
 raignis pat ben in re  
 world / if any man lo-  
 uer re world : re chari-  
 te of re fadur is not in  
 hym / for alle yng pat

z rat zō iore beful z  
rat is retellynge rat  
we harden of hym st  
telleu to you: rat god  
is lyst. z rat beu no  
derknessis nulhinfre  
sayer rat we han felo  
ship wip hym z we wa  
dren in derknessis: we  
hien z don not trupe  
but if we walken in  
lyst. as also he is lyst:  
we han felouship to g  
dre, and re blood of ie  
su crist his loue: cleu  
sir vo fro alle synnes  
we scien rat we han no  
synnes: we disseyuen vs  
sul: z trup is not in  
us: if we know bden  
our synnes: he is fer  
ful z lust. rat he for  
zue to vs our synnes.  
z cleale vo fro alle wi  
karduelle, and if we scie  
nu we han not synned:  
we maken hym alre

re. z his word is not  
in vs cap. 15.  
**O** I hau lones;  
wrote to you re  
se prudis: rat ye lyne  
not. but if our man  
synth: we han an ad  
uocat amentis re had  
mū crist. z he is refor  
zeneuelse for oure ly  
nes, and not only  
for oure synnes. but  
also for refynes of al  
world. and in his rig  
we witen rat we ha  
ouren hym: if we ke  
pen his comandements  
he rat seyn rat he kno  
wry god. z keppyn not  
his comandements: is  
a lieke z trup is not  
in hym, but re charite  
of god is pfitc vry  
in hym: rat keppyn his  
word in his ring we  
witen if we beu mly:  
if we beu pflyt in hi/

seſe pugis to you of  
 hem þat disſeyned you  
 and þat ye anonyme ge  
 whiche ye resſeyueden  
 of hym: duelle in you  
 and þe haue not vede.  
 þat ony man tede <sup>is</sup>  
 mit ad his anonyme  
 teclis þou of alle rig  
 es/ and it is treue: þis  
 is not leſyng/ and is  
 he trist you: duelle <sup>is</sup>  
 in hym/ and now ye  
 heyl ſones duelle <sup>is</sup>  
 in hym: þat whiche  
 he ſhall appear. we ha  
 ve a trist <sup>is</sup> we not co  
 ſoundid of hym in  
 coneyng/ if ye witen  
 þat he is miſt: wite <sup>is</sup>  
 þis also eth þat dor in  
 twelfesse. is born of  
 hym. cap. iii.

**S**e ye what in  
 nev chanteþ  
 fadur þaf to vs. þat  
 we be named ye ſones

of god a beu his ſone  
 for vis ſing ye world  
 knewe not vs: for it  
 knewe not hym/ moſt  
 dire brenen now we  
 haue ye ſones of god:  
 þis aperiſt not þis  
 what we ſhulen le  
 we wite þat whiche  
 he ſhal appear we ſhu  
 len be like hym for we  
 thulc se hym as he is/ a  
 eth man þat hap vis  
 hope in hym: in alay hi  
 ſift hooly as he is hooly  
 eth man þat dor ſone:  
 dor also wiſdomesse.  
 and ſyne is wiſdom  
 ſe/ and þe witen þe  
 aperiſt to do avey ſynes:  
 þe ſyne is not in hym/ e  
 the man þat diuellis  
 in hym: ſyne not and  
 e the þe ſyneþ: ſeeþ not  
 hym. neþ knewe hym  
 ntil ſones: noman diſſer  
 ne youþ he þat dor ryȝt

is in the world. is couey  
tise of fleshly & couey  
tise of men & þde of hi  
self. whiche is not of re  
fadir: but it is of þe  
world/ and þe world  
shal passe: & þe couey  
tise of it/ but he rat  
dor þe wil of god: du  
ellip iþre onten ende  
my lytil sonnes. þe last  
our ys/ and as þe ha  
herd þat antecrist co  
mey: now many an  
anticrist ben maad/  
wherfore we rydden:  
þat it is þe last our/  
þei wenten forð fro  
þe: but þei wenten n̄  
of us/ for if þei hadde  
þe of us: þei hadde  
dnuellid wip us/ but  
þei be knooken: þat  
þei be not of us/ but  
þe han aworutunge of  
þe hōlp groſſt: & kno

mental prugis/ þe wo  
re not to þow as to  
men þat he knooken of  
trup: but as to men þ  
knoweþ it/ and for e  
þe leþyng is not of  
trewe/ who ys aher:  
but þis rat denyepis  
þis is not crif/ þis  
is antecrist: þat den  
yf þe fadir & þe sonne  
So eþe þat denyf þe  
sonne: þat not þe fadir  
but he þat knowleþ  
þe þe sonne: þat also þe  
fadir/ þat ring/ þat  
þe herden at þe bigy  
ngunge. dnuellit n̄  
for it/ þat ring dnuellit  
in þow. whiche þe herde  
at þe bigyngunge: þe  
shulde dnuellit in þe so  
ne & in þe fadir. and  
þis is þe bishete/ þat  
þe bishete to þis eſſe  
lastynge lyf/ þe wroot

of trufe. and in his fyr  
we mouestu oure herte  
to forif oure herte re  
preuer: no: god is mo  
re þan oure herte þan  
wif al ringis/moste  
dere bryfan if oure herte  
repyner not be: we ha  
vist to god/and wist  
sue we shulen axe: we  
shulen rescyne of hym  
for we hepen his com  
mendementis: and we don  
to ringis þat ben ple  
sant before hym/and  
no is ye comandement  
te of god. þat we bille  
ue in ye name of his  
sone ihu cruf/and þat  
we loue edhe of: as  
he þat hefde to us/and  
he þat keþis his com  
mendementis dwelis in  
him & he in hym/and  
in his ring is we witen  
þat he dwelis in vs: bi  
re spirit whom he þat

to vs cap. iii.  
**D**ost dene bryfan  
uple ze blyue  
to edhe spirit: but pre  
ue ze spiritis if þe bry  
of god/for many falle  
profetis: wenten oure  
in to ye wold/in his  
ring re spirit of god is  
knowen/edhe spirit þat  
knolthir þat ihu ert  
haf come in fleische:  
is of god/and edhe spi  
rit þat for dooy ihu: is  
not of god/and no is  
auterist. of whom ze  
herden þat he comey  
and iȝt now he is in  
ye wold/ze litil sones  
ben of god. & ze han  
oune coue hym/for he ȝ  
is in zon is more: þat  
he ȝ is in ye wold/ze  
iȝu of ye wold: þerfor  
ze speken of ye wold.  
we beu of god/þe þat

Wysnes; to iust. as also  
he is iust/ he var doy syne;  
is of ye deuel. for ye deuel syuertho  
= vbiȝyngem ris yngre  
sone of god aperi: pat  
he vndre werkes of  
ye deuel/ ethc man pat  
ys born of god: doy  
not syne/ for ye seed  
of god duellip in hi:;  
he may not do syne.  
for he is born of god  
in ris yngre sones of  
god leu knoþeu: a ye  
sones of ye send/ ethc  
man pat is not iust;  
is not of god/ and he  
flouey not his borme:  
is not of god/ for ris  
is ye tellynge pat ye  
herden ac ye vbiȝyngre:  
pat ye lone ethc oru:  
not as caym pat ws  
of ye vnel: a nouȝt hi:  
broþ/ and for rehat  
yng clouȝ he hym:  
for his werkes were  
vnel: a his broþes iust  
vreyng uyle ye wond:  
if ye world hatȝ you/

we witen pat we ha  
translatid fro dey to  
iust. for we louen vry  
eu/ he pat louyng not:  
Duellip in dey ethc  
man pat hys his  
broȝir: wa manster  
and ye witen pat eth  
manster has not eyc  
lastyng lyf duellip  
in hym/ in ris yng  
we han knoȝe ye  
charite of god. for he  
putte his lyf for us:  
a we oren to pat de  
lynes for oure vryer  
he pat has reatelle of  
ris world. and lees y  
his broȝir has nede a  
cloþip his entailis fro  
hym: hon duellip re  
chante of god in hym  
my htel sones lone  
we not in word new  
in tuge: but in werke  
a truse/ in ris yng we  
knowen. pat we ha

but þſt charite put  
þt out dредe / for dредe  
de haþ peyne / but he  
pat dредe: is not þſt  
þt in charite / þt fore lo-  
ue we god: for he loue-  
de us before / if our uā-  
lepp / loue god. ⁊ ha-  
þt his broþ: he is alhe-  
re / for he f. louy not hi-  
s broþ whiþ he leþ: how-  
may he loue god whi-  
di he leþ not: and we  
hau þis comauendit  
of god: þat he f. louey  
god. loue also his broþ

**E** dñe man / v. c.  
þat bilesypp  
þat ihūs is crist: is  
born of god / and eche  
man þat louey hym /  
gendrade: louey hym /  
is born of hym / in þis  
yng we knowen þat  
we louen ye children  
of god: whāne we lo-  
uen god. ⁊ doon his ma-

underuentis / for þis is  
þe charite of god: þat  
we kepe his mandem-  
tis / and his comande-  
mentis beu not heþy  
for al yng þat is loue  
of god: ouercomer þe  
world / and þis is þe vic-  
tory þat ouercometh the wo-  
rld: ouercomer / and nido is  
he þat ouercomer þe world  
þat he þat bilesypp patilic  
to þe sone of god / þis is  
ihūs crist þat can bly-  
vatir / þe blodd / not in  
blyatir only: but in  
blyatir blodd / and þe  
spirit is he þat wit-  
nessis: þat crist is tru-  
þe / for þe ben þat þe  
new witnessyng in  
heuen / ye fadir / þe loue  
⁊ þe holy goost: ⁊ ye le-  
þe ben one / and ye le-  
þat zeneu wytchesyge  
in erþe / þe spirit wat /  
blodd: ⁊ ye leþ ben on /

knower god: heere  
vs he pat is not of god:  
heenly not us in his ring  
we knowen re spirit  
of trewys & re spirit of  
errour. most dere bras  
en lone we togidre:  
for charite is of god  
and eche pat louer his  
brother is born of god. &  
knower god he pat  
louer not: knower if  
god for god is charite  
in his ring re charite  
of god appearid in vs for  
god sent his conliget  
ten sone in to re world  
pat we lyue by hym  
in his ring is charite.  
not as we hadde lo  
ned god: but for he  
first loued vs. & sente  
his sone for zeueuenesse for  
oure synnes. **Q**ze most  
dere bras if god loued  
vs: we owe to loue e  
the oþer no man say;

ene god if we louen  
togidre: god duellip  
in vs. & re charite of hi  
is profit in vs in his  
ring we knowen re  
we duellip in hym & he  
in vs: for of his spirit  
he zaf to us and we sa  
en & witnessen: pat re  
fad sent his sone sany  
one of re world who  
ene knowlethey pat hi  
is re sone of god: god  
duellip in hym & he in  
god and we han kno  
wen: and bileeuen to  
re charite pat god hat  
in vs. **G**od is charite  
and he pat duellip in  
charite: duellip in god  
& god in hym in his  
ring is re profit cha  
rite of god w<sup>t</sup> us: pat  
we haue trist in re day  
of dwouri for as he is: al  
so we ten in his world  
diede is not in charite

set in yuel / and we wi-  
teu pat ye lone of god  
cam in flesly. & as to  
us wit: pat we kno-  
we very god. & le i  
ye ueray lone of hym  
is is very god. & en-  
safyngel yf / my h[oly]l  
lones hepe: & no man  
metis / here endis ye  
first p[re]lude of Jon: &  
bigyng yf ye letid. c. i.

**G**he eldry man  
to ye chobyn-  
lady & to h[oly]l childre:   
whiche ylone uirtuous  
mid not yaloone: b[ut]  
also al men pat kno-  
wen trufe / for ye tru-  
e pat dwellic in Jon:  
men Jon shal be wip-  
ente eude / grace leis  
yu. iuicy & p[re]ces of god  
yf sadur. & of ihu c[on]t  
ye lone of ye sadur in  
treuth & charite / y[ou]r  
ed ful mych. for y[ou]r god

of y[ou]r lones goynge in  
trufe: as we resseynd  
den maident of ye  
sadur / and now I py  
see lady. not as wi-  
tyng a newe maide-  
ment to see: but pat  
yf we haddeu fro ye by-  
gynge pat we lone  
ech[er] of y[ou]r / and y[ou]r is  
charite: pat we wal-  
ke astur lns maidenti-  
ns / for y[ou]r is ye ma-  
ident: pat as ye her-  
den ac ye bygynge.  
walk ye in hym / for  
many diserices we  
ten once into ye wold  
de: whiche knowledy  
pat ihu c[on]t hap come  
in flesly / y[ou]r is a dis-  
seyere & auctorist  
Se ye yourselb[is]: lest ye le-  
sen ye yngis / pat ye res-  
seyne ful mede / wit  
tyng y[ou]r ech[er] y[ou]r

if we resseyuen re wit  
neslyng of men: re  
wituessyng of god is  
more: for god is re wit  
neslyng of god yet  
is more: for he wittes  
side of his lone/ he pat  
bileuen in to re lone  
of god: haſ i wituessyng  
of god in hym/ he pat  
bileuen not to re lone:  
makyn hym alere for  
he bileuen not in re  
wituessyng. ¶ god waſ  
neside of his lone/ and  
god is re wituessyng/  
for god sat to you ever  
lastyng lyf. ¶ god lyf  
is in his lone/ he pat  
hath re lone of god:  
lyf also lyf/ he nat lyf  
not re lone of god: lyf  
not lyf/ ¶ i write to you  
rele pnyng: ¶ re wit  
sat re han culaſtyng  
lyf. which bileuen in  
re name of goddis lone/

and god is re trist  
which we han to god:  
sat what eue pnyng  
we areu after god wil  
le: he shal here us/ x  
me write/ sat he here  
us: what eue sing we  
areu/ we write/ sat we  
han re axynges which  
we areu of hym/ he pat  
wart sat his broþerly  
nes alyne not to deyr:  
are he a lyf shal be soon  
to hym pat hym not  
to deyr/ rete is alyne  
to deyr: ¶ i say pat ony  
man pnye not for it/ ¶  
the wittednesse is a  
lyne: a rete is alyne  
to deyr/ we write pat  
the man pat is born  
of god: lyne not b  
re genacion of god he  
pny hym: a re wittad  
touchyn hym not/ we  
write pat we be not  
god: a al re word ys

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dñe whiche you leddest  
 for. & dist wel woxy  
 y to god for mi weute  
 for so; his name: & to  
 you no ring of her  
 men. before we oweu  
 to resseyue seche name  
 men: pat we be. euen  
 wodhers of credi: &  
 hadde wate parauente  
 to re churche: but his di  
 streyes f. louer to le  
 re priuacie in hem  
 resseyued not vs for  
 no ring if i shal come:  
 shal monest his we  
 us which he dor ch  
 drung aces us wip y  
 nel wordis and as if  
 yse ringes suffisit u  
 to hym: neir he ressey  
 ue brenet for todis he  
 pat resseyuen & puttis  
 oute of re churche mo  
 ost dere broy nyle you  
 sue y nel ring: but p  
 at is good ring he

pat dor wcl: is of god  
 he pat dor yuel sey it  
 god wittessyng is  
 sole to deuotie of al  
 men: & of truy it self  
 but also we leuen wit  
 nessyng and you kn  
 owest pat oure wit  
 nessyng is truye: &  
 hadde many ringis to  
 write to yee: but i  
 wold not write to yee  
 by yule & penit: for i  
 hope soon for to see yee:  
 and we shule speke  
 mony to mony yees  
 be to yee frendis gret  
 yee wel grete yonue  
 frendis by name he  
 re endyng re pistic  
 of ion: and by g  
 ney re pistic on ju  
 das. crw. 1.

**I**udas ye servant  
 of ihu crst. & bro  
 pat of jameis & to yese

man that goys bifo  
re. & duellij: not in ye  
techynge of crist: I ha  
not god he pat duel  
ly in ye techynge: ha  
dye ye lone & ye sad  
if ony man comes to  
yon & bringis not  
ye techynge: nylc  
ye resseyne h̄y in to  
þo hōs: neȳ scieze  
to h̄y heil for he pat  
scr̄ to hym h̄ayl: co  
mynes w̄þ his vnel  
neskis lo þe before sei  
de to you: pat yete not  
confondid in ye day  
of oure lord ih̄u c̄st  
I haue mo rynges to  
write to you: & þe wil  
do it by þe hemys and  
yntre for I hope pat  
I shal come to you: &  
speke mony to mony:  
pat youre ioye be ful  
ye loued of ȳ chos & sil  
tur gretēe þee wel he

ḡte of god he w̄þ þee  
men/ here endyse  
scende p̄tale of ion  
& hugȳ mȳ þ̄ pride  
**T**he elde man  
to Gayis mot  
dere broþ: whom  
lone in ause/most  
re broþ of al rynges  
I make þyer. þ̄ you  
entre & fare wilfullly  
as ȳ loule doy wel  
fullly/ I w̄þe greedy.  
br̄yed cauer & þan  
w̄tnesslynge to rytu  
re: as you willust i  
trup/ I haue no mon  
ḡte of rese rynges: þ̄  
pat I here pat mȳ son  
walle in trup/most  
dere broþ you doſt fer  
fullly: what euer þ̄  
w̄ordest in vriſen  
and pat in to pilgu  
mes: in whiche ȳ zelden  
w̄tnesslynge to rytu  
rite in ye līſt of ye chur

in doun of blasphemye  
but seid ye lord com a  
widid to see but ye  
ke men blasphemeyus  
what eie ynges yei  
knowen not for wylt  
cūe ynges yei knowis  
ca wydly as dūbe le  
tis: in sele yei leu  
corrupte / cā. 11. v.

**V**oto hem pat  
weuten ye we  
y of caym, and ral  
led out by erroure  
of halath for mede  
and perischeden in ye  
aera seyuge of chore  
 sele tri in here nectis  
festyuge to gide to fel  
ye: w<sup>o</sup>nt diede sedige  
hem hilf/ sele hem don  
dis w<sup>o</sup>nt watur:  
pat hem com aboute  
of ye wyndis/ herne  
st trees w<sup>o</sup>nt fin  
ye: twies deede. dia  
wen vp by ye rote /

rawis of ye wood see  
fomyuge out her conku  
lous erryuge steris:  
to wch ye tempest  
of derhuellis is kept  
w<sup>o</sup>nt oute eide but ewc  
he ye senery man fro  
adam proficiode of ye  
se: & seide lo ye lord co  
mer w<sup>o</sup>nt holy you  
sandis: to do dom a  
zens al men/ and to re  
prene al vnfelis of  
al ye werlus of ye  
wickidnesse of hem:  
bi wch ye deden wic  
kidy/ and of al ye har  
de wordis: pat wicid  
snyers han spake nys  
god/ sele hem gruchers  
ful of pleyntis wan  
drynge after her deh  
res: & ye mony of hem  
spekis pvid/ w<sup>o</sup>ldy  
pynge persones by  
cause of wrynginge/  
and ye most dree brije

vat ben loued y<sup>r</sup> leu  
ngod y<sup>r</sup> fadur. &  
to heu pat leu clepid  
& kept of ihū c̄st: in  
cy & p̄es & charite le  
fullid to you. most  
dere b̄fēu y<sup>r</sup> dōyngē  
al businelle to write  
to you of your cony  
hēle: had nede to  
write to you. & p̄e to  
dryne strongly for  
y<sup>r</sup> fey pat is d̄ys  
takeu to seyrus for  
sūme vñfiful meu  
þueyly entredē y<sup>r</sup> we  
ren before wittenē  
to y<sup>r</sup> is dōm/ and on  
y<sup>r</sup> turued y<sup>r</sup> ḡte of  
oure god in to leche  
rie. & denyen hym y<sup>r</sup>  
is only alord oure  
lord ihū c̄st/ but y<sup>r</sup>  
wole monest zono  
nys y<sup>r</sup> at witen alle  
ringis/ y<sup>r</sup> at ihūs sa  
ued his peple fro y<sup>r</sup>

lond of egypt: & re  
secūd tynie loste he  
pat b̄leueden not. &  
he reseruedde vñdr  
derknesse aūḡs y<sup>r</sup> at  
kepten not her þul  
hod. but forsokenhe  
hōis: into y<sup>r</sup> dōm  
of y<sup>r</sup> ḡde god into  
eūlastyngē lñdis  
as sodin & gōuorre  
y<sup>r</sup> ny; coftid atees  
y<sup>r</sup> at in like maue di  
deu foriycationē y<sup>r</sup> e  
awey after ayre fle  
she: & beu made on  
saūple suffyngē pe  
ue of eūlastyngē  
er in liki wāne also  
yelc pat defoulen y<sup>r</sup>  
fleishe. & dissypysculou  
shipp & blascutien wa  
reste/ in hāue midel  
archangel despised  
y<sup>r</sup> he deuel & strof of  
mōyles body: he w̄  
not hardy for to k̄yngē

# Prolog<sup>2</sup>

þi soule to temptation  
þor temptation io a  
mannes lyf: ou þe er  
þe bunt þat ferful wiē  
wile not in hew: þe  
and confortay hem +  
onfermey scryngē þ  
mu wiþ þou into þe  
wile of þe world: and  
al folke nyle ze dide/

ren be ze nywidail of  
 ye wordin wldij ben  
 biforn seide of ye apost  
 les of oure lord ihu crif  
 wldij seiden to zon. i  
 n i relaste tynes fer  
 shulen come gylourd.  
 iuandryng affer her  
 owne desires: not in  
 pite/ rese ben i wldij de  
 parten hemble: weſtly  
 men not hanwng spi  
 rit/but ze most dene bri  
 yeren: abone bild. <sup>11</sup>  
 silf. on zō most holy fe  
 ip. a preye ze in ye ho  
 ly goſt. z kepe zonſilf  
 in ye loue of god z abi  
 de ze ye myc of oure  
 lord ihu crif in to lyf  
 nerlastyng/ and re  
 que ze reſe men pac le  
 cuied: but ſane ze he  
 take ze hem fro reſi  
 r/ and do ze myc to oþ  
 men. in ye dree of god.  
 and hate ze also rilli de

-fonlid copte wldij  
 is fleiſhly/but to hym  
 pac ia myc to kepe  
 zon wir ont hinc. i to  
 ordeyn biforn ye fift of  
 his glorie zon vnde  
 med in ful onte ioy*i*  
 re comyng of oure  
 lord ihu crif. to god  
 aldon oure ſainte  
 by ihu crif oure lord:  
 be glorie i magnificyng  
 empitē z power into  
 ye alworldis z nowr  
 in to alworldis of wo  
 rldis amen/ here by  
 ḡuyr ap̄roloḡ on  
 apocalips

**A**lle men pac w  
 leu lyne meke  
 ly in crif as ye apost  
 leip: ſuffren perſear  
 aon affer pac zon lo  
 ne ȳneſt to ye ſer  
 myle god: ſonde ȳ  
 in riztivisnelle z in  
 dreed. z milbe redye

f. 6.

**F**oocalips of ihū crist whiche god  
zaf to hym to māle open to hide  
seruauitis : whiche ryngis it vi  
honeyn to be made soone / and he sygnified  
seudryuge bi his anigel to his seruant jō  
whiche bare wittewysnge to re worde of  
god : and wittewysnge of ihū crist in re  
se ryngis what ever ryngis he sayz bles-  
sid is he pat redich / he pat heen / he is of  
profeccie : & kepyng po ryngis pat been witt-  
ten in it / for re tyme is my / son to re leue-  
ue churchis pat been in alie : & grace & p̄fes-  
to you. of hym pat is / & pat was a fāis-  
to coniuge / and of re leue Spuris :  
pat been in re syt of his trone and of  
ihū crist. pat is aferful wittewise: re fāit  
bigetū of deade men: & p̄nce of kynges  
of re cerpe / whiche loued vs & waſchid  
us fro oure synes in his blād: & made  
us a kyngdom & p̄fes to god & to his  
fadir to ihū le glorie & empire. in to  
worldis of worldis a merla he conuey-  
wy clouðis. & echē yze schal se hym.  
& hei pat p̄ncheden hym and al re kyng-



as in a breuyngē dñuey and re woyis  
of hym: as re woyis of many watis,  
and he had in his rythoud seuenē steris:  
a swerde scharpe on euy eyre side went  
out of his mouy/ and his face: as re  
sime schyneyp in his ūtu/ and whāne  
hadde seyu hym: / falle dñu at his feet as  
deede/ and he puttd his rythoud on me:  
a side nyle you dñe Jam refist at the  
laſte: a jau alyne / i was deede/ and lo  
jau lyngē in to wold/ of woldis/ and  
hauē re keyes of deep / of helle/ verfore  
wite you whic̄h ryngis you haſt seyu:  
whic̄h leu / whiche it bhowis to be do-  
te aſtir pro ryngis/ the sacrament of  
re seuenē steris/ whic̄h you ſeſt in  
my rythoud: / re ſeuenē goldyn ran-  
dallis/ / re ſeuenē steris: leu anigels  
of re ſeuenē churhys/ and re ſeuenē  
coddallis: leu ſeuenē churhys C. n. E.  
**A**nd to re anigel of pe churche of et-  
ſelis: wite you / reſe ryngis lep-  
he þat holdy re ſeuenē steris in his  
rythoud whic̄h wallis in re mynd

redis of ye erpe: schulen bi weyle hem hif  
on hym. ȝhe amen. Iam alpha & omega. ye  
bignyngge & ye eund sey ye lord god. þis  
is a pat was: a pat is to comynge at my  
ty/ þ ion your bwoþ a partne in tribula  
cion & kyngdom a wahte in crist shulð  
in an yle pat is clepid patmos: for ye  
ye woorde of god. & for ye witnessyng of  
christ. I was in spirit in ye lordis day. a  
harte blynde me a greet woyce as of a  
troupe scyngge to me write you in a bo  
ke pat ryng pat þ' leist & leude to ye leu  
ne churche pat beu in asie. to eftesus. a  
summa. & to þgamus. & to tiguria. & to  
sardus. & to filadelfia. & to laodicia. a It  
wede pat ȝ schulde se ye woyce pat spake w  
me and ȝ turned ȝ ȝ sey; leuenie candalisti  
kis of gold & in ye mydul of yese leuenie  
goldyn candalistikis: con hli ye sone of ma  
dorpd wry a long garment. & gird at re  
teus wry a goldyn girdil. and ye heede  
of hym & his heare were white as w  
te isolle. & as snow. and ye yzen of hym  
as flawine of fier: & his feet lyke to lati

hem pat leyen pat rey leu iengis & beu not:  
but leu re synagoge of satanas dreed p<sup>u</sup>  
no ring of rese ringis whiche you schalt  
fuffre/lo re devil is to send hym of you  
in to p<sup>u</sup>son: pat xe be tempad and xe schu  
le haue tribulacion: ten dayes be you  
safyful to re dees: & i schal reue re acti  
ne of luf/ he pat haþ heere he: iwh<sup>z</sup>  
& spirit say to re chrech/ he pat ouo  
new: schal not be hir of re secund depp  
wangel of re chrech of pergaunio: write  
you rese ringis say he pat haþ re swerde  
sharpe on eis syde/ i wote where you duell  
hiter: where re seete of satanas is/ and you  
holdist my name & deuydedist not my foy  
and in ro dayes was antefas my foyful  
wituessc. pat was slayen at you: where sa  
nas duellir/ but i haue axes re a fere  
ringis: for you hast vere men holdyng  
re techyng of balau/ whiche taupte balau:  
forto lende scandale. before re soues of iwh<sup>z</sup>  
wote of sacrificis of jddis: & to do for my  
aon/ So also you hast men holdyng re  
techyng of rycholantis/ also do you pena

iiii

of re scuue goldyn candilstikis / woot  
yi werlus / & trauel / & ri pacience / & rat /  
mayest not suffre yuel then / and you ha-  
st alayed hem / rat seyn / rat rei leu / apostle  
& leu / not / & you hast forwiden hem heris  
and you hast pacience / & you hast suffred  
for my name / & failedist not / but / i haue a  
zend / ree a ferre ringis / rat you hast lefte  
ri first charite / before be you mydeful / to  
whens you hast falle / & do penance / & do  
re first werlus / eis / cibis / & come soone to  
ree / and i schal monie vi candilstike fro  
hio place / but you do penance / but you  
haft rys goode ring / rat / i haft re de-  
dis of mycholacio / re which also i haue  
he rat haft eeris heere he / what re spur  
sey to re churchis / to hym rat our conyng  
i schal zeue in eche of re tree of lyf / rat  
is in re parvys of my god / and to re  
anghel / rat is of re churche of my xviia  
wrote you rese ringis seip re first &  
re lasse / rat was deede a lyney / i woot  
yy tribulacion / & yy puerce / but rat  
arte riche / and you art blasphemede of

schulen witt: þat þan sergyuge reynes &  
hertis/ and ȝ schal ȝene to oþre man of ȝ  
aftur his werkis/ and ȝ seie to þou ȝ to op  
þat bcn at tnatice: wþho eue han not ris  
techyng: & þat knelwen not re hynesse of sa  
manass: þou rei seien ȝ schal not sende on  
þou a noþ charge/ neyreles holde þe þat ȝ  
x han: til ȝ come/ and to hym ȝ schal one  
ome/ & þat schal kepe til m to re ende my  
werkis: ȝ schal ȝene to hym power on fol  
kis: & he schal gonerue hem m an hem  
erde/ and rei schulen be broken to gide:  
as a vessel of a pottere/ as also ȝ resseyued  
of my fadur/ and ȝ schal ȝene to hym amou  
we sturre/ he ȝ hay ceris heire he: what re  
spirit leuy to re churhis

3. c.

**A**nd to re angel of re churhē <sup>of</sup> Sardis:  
I write you/ rese yngis leuy he þat hap  
re leuenre spritis of god: & re leuenre sterre/  
woot ȝi werkis. for you hast a name þat  
you lyhest: & you art deede/ be you walkyng:  
& conferme you oþir yngis þat were to dy  
nge/ for ȝ fynde not ȝi werkis fulle before  
my god/ þerfore hane you in mynde you

150  
mice if ony ring leste I schal come lone to you  
I schal fift wif hem: wif ye swerde of my  
mouy he hat har veris heere he: what respi-  
rit leuy to ye churche to hym rat oucome  
I schal zene <sup>asunder</sup> mice hnd x I schal zene to hym  
awhile stow. I in ye stow a newe name  
writen / whiche nomaid knowis ipz but he  
hat takyn and to ye aumigel of ye churche  
of trautur: write you pese ringis say ye  
sone of god: hat har yzen as flasme of  
fire & his feet lik latyn knouse in werkis &  
say a charite & in seruise & in pacience: in  
last werkis mo you re forme: but I ha  
azens re aferre ringis for you suffred in  
woman Iesalel whiche leuy hat sche is a  
profeesse: to rede & to discouer my ser  
uauitys to do lecherie & to eate of ringis  
offside to idolis <sup>z</sup> z yaf to hir tyme. I schal  
shulde do penaunce: & sche wolde not do pe  
naunce of hir fornicacion/ and lo I sende  
hir in to a bed/ and rei yf don lecherie w  
hir. schulen le in moost tribulacion: but  
rei do penaunce of her werkis/ and I schal  
glee hir sones in to dey/ and al churches

110 yd ree: for you keptist ye worde of my  
pacience and I schal kepe you fro ye ouer of  
temptacion. that is to contynge in to al ye  
wolde to wryte men that duellen in erre  
lo I come lone hold you yat if you hadde  
yat no man take hi awa: and to hym if  
schal outcome: I schal make hym a pple  
w in ye temple of my god: and he schal  
no more go out: and I schal write on hym  
ye name of my god: of ye newe name yat  
comer doon fro ye heuenie of my god. I my  
newe name he yat may ceris heere he  
what I ha spuret leyn to ye chirchis: and  
to ye aungel of ye chirch of laodice: wri  
te yf ye re leynis leyn ames: ye scipful yat  
uelle & tyme & which is blygynge of god  
dis creature: I wrote hi werkis: for new  
you art coold new yon art hote: I wold  
if you were coold ay hote: but for you  
art lew: I new yon art coold new yon art hote: I schal in  
gyue to cast you out of my mony for hi  
sleest yon I am riche & ful of goodis: as I  
hau neede of no yng: and yon wolst yon  
yon art a wryche & wretchedful: as I

—Liber. B. 2. n. 30 f. 2.

11 ressueredist & heidist & kepe & do penance  
wherefore if you walke not: & schal come as  
anyste peet to see/ and you schalt not be  
re in what oure & schal come to see/ but  
you hast a feire nature in saudis: whiche  
hau not desould her clois/ and per schu-  
len walke wip tare in white clois: for re-  
bea worship/ he pat oucome: schal be clois  
wip white clois/ and & schal not do  
wey his name: for re book of lyfe: & & schal  
knowslech his name before my fadir: & before  
his angelis/ he pat hay eetis heire he wile  
spirit leys to re churchis/ and to re aungel of  
re church of filadelfia: write you rese ringis  
leys re holy & trewes: pat hay re leye of dand  
whiche openes: & no man clois/ he clois: &  
no man openes/ & wote in iverkis/ and lo & p  
before pec adore openede: whiche no man may  
close/ for you hast alial ictu: & hast kepte  
my worte: & deuyedist not my name/ lo &  
schal zene to see of re synagoge of satanas:  
whiche leysen pat per ben ieuans & be not but  
heu/ lo & schal malice hem pat per come airo  
schipe before yi feet/ and per schulen wite/

Y f a 211  
211

211

211 211 211

was lik re list of a ston iaspis & star  
dare and a raynbowe was in capas  
of re scet: lik re list of almaragden/  
and in capas of re scet wereu fourre  
& twenty smale scetis/ and above re  
troneo fourre & twenty aldre men. sit  
tyngre aboue hild wyr whiche doris/  
& in re heidis of hem golden crownes  
and hysis & voulis & quadryngis came  
out of re trone and sevne lampis bre-  
nyngre before re trone: whiche leu re se-  
uen spiritis of god/ and before re scet  
as a see of glas lik a cristal/ and in re  
mydil of re scet/ fourre bestis ful of yre  
before a blynde/ and re fust besti lik  
phon/ and re secunde besti lik a call/ and  
re synde best hauyngre a face as of a  
man/ and re fourt besti: lik an egle  
fleyngre/ and re fowre bestis haddeu eyn  
of hem fure wyngis. & al aboute & wyr  
yne rei wereu ful of yzen/ and rei had  
den not rest day & nyte seyngre. holi  
holi holi lord god almytry/ yat was  
& yat is. & yat is to comyngre/ and wha

re & blynd & naked & conseil ree to bie of  
me brenz gold & preuede: rat you w  
made riche/ and be dorid wip wlyne  
cloys: rat re confusiou of ri nakednes  
se be not seen and anoyute ri yzcu wip  
a collerie: rat you see & repreue & chaste  
te whom & loue perfore sue you goode  
men: & do penaunce to i stond at re do  
i knocke if ony man heire wip bois.  
& openip re gate to me: & schal entre to  
lym, & loupe wip ly. & he wip me. & i sh  
al zene to hym rat schal outcome: to le  
te wip me my troue as also & oucam  
late wip my fadir in his troue he rat  
har eers heire he what re spirit say to

L. C.  
**A**ftir rese ringis I sayz: re churchis.  
& lo adore was openyde in heuen  
and re first vois rat i heide: was as  
of a trupe splyngis wip me & seyngis  
the you vp bider: & i schal schewe to see  
which ringis it bider to be doon sone  
aftr rese ringis and a toun i was in sp  
it/ and lo a leete was sett in heuen &  
upon re leet con sityngis/ and he rat satt

men to opene ye wole & to vndo ye senes sec  
hs of it and i say & lo i ye myddil of ye  
trone and of ye fourre beestis. & i ye mid  
dil of ye eldir men alowb stondige as slay-  
pat hadde senene horuest & senene yzē ishi  
the vnu senen spiritus of god. sent in to al  
ye erpe & he cam & took of ye rythond of ye  
sitter in ye trone & ye wole and wjhāne he  
hadde opened ye wole & ye fourre beestis & ye  
fourre & tweenty eldir men. fallen dū bifo  
re ye lamb and hadde ethel of hem har  
vis. & golden violis ful of odours. wjhā-  
di ten ye piers of sevnis. and sei songen a  
newe lunge & seiden lord ouir god ion  
art worshi to take ye wole & to opene yel-  
les of it for you were slayn. & azen brynt  
us to god in siblood. of ethel lynage i tun  
ge & pple & nacion. & mades us alryg-  
dom & prestis to dñe god & ye shulen  
wynne ou erpe. and i say & herde ye uoys  
of many aungely a boughe ye trone. & of ye  
beestis & of ye eldir men and ye myddil of he  
was rousandis rousandis. seynge ior  
agrete uoys ye lamb i was slayn ye mor

ne ye fourte lefis & zauen glorie & onour  
blessyng to hym pat sat on ye trone. ly  
uer in to woldis of worldis. ye fourte  
& twenty eldren men felden don before hi  
pat sat in ye trone. & wochyden hym pat  
lyuey in to woldis of worldis and pa  
caken her crone before ye trone. & seide  
yon lord onre god yon art worpi to take  
glorie & honoure & iur. for yon madist  
of nouȝt al ringis & for yu wille po weri  
& ten made of nouȝt

**S**aid y hem in ye ryȝthond of ye litter  
yon ye trone. a book write wip in  
& wip out. & sechd wip seuen sechis &  
say a stronge aȝgel. þaþyng wip a  
grete wole whi is worpi to opene ye  
book. & to vndo ye sechis of it and nouȝt  
in heuen. ney in erre. ney vndir  
erre myȝte opene ye book. ureþ vhol  
de it and I wepte myche. for nouȝt wold  
fouden worpi to opene ye book ney to  
se it and oon of ye eldren men seide to  
me wepe yon nouȝt so aligh of ye lyng  
ge of iuda ye ror of dauid. hay ouȝt

to hym rat sat on hym: rat he schuld take pe-  
w fro re erpe. & rat rei stee to gide re he file: &  
agrete swerde was zonu to h̄y/ and whā-  
ne he had opened re yzide sech: y herde re  
rid beest seying/conic pou & se/ and lo ablat  
hors: & he rat sat on hym hadde a balaunce  
in his hond/ and y herd as a uoys in re myd-  
dl of re fourre leestis: seytige/abilite of w-  
here. for openy & yre babilis of backi for  
openy/ & hirte son not wyne ne oyle/ and  
whane he hadde openyd re fourre seal: y  
had a uoys of re fourre beest. seytige come  
you & se/ & lo a pale hors: & re name was de-  
y to hym rat sat on hym. & helle suede h̄y  
and power was zonu to h̄y on four par-  
us of re erpe: for to flee wiþ swerde & wiþ hū-  
gir & wiþ der & wiþ bectis of re erpe/ and whā-  
ne he had opened re fisthe seal: y lay vudur  
re auer re soulis of tenu slayne for re woe-  
de of god & for re iuitessyngre rat rei hadde  
and rei aieda wiþ a gritte uoys seytige hou-  
longe you lord rat art heil & trowe deince u:  
& naugist uot oure blood of rese rat dnuell  
widerpe: and whate stolis for edhe iuile a stole

þt to take um þ godhede þ wiſdom þ ſtrugre  
þ onoure þ glorie þ blesſyng: þ eche creature  
hat is in heneſt þat is on erpe. þ vñdū erþ  
and re ſee: þ windij ſangis ren in it þerde  
al ſeyng to hþ þat sat on þe trone: þ to þe  
lomb blesſyng þ onoure þ power in to wiſ-  
dis of wiſtis þ re ſome leſtis ſeyden amen  
and re ſoure þ twenty clidur neliſt feldri don  
on her facis: þ worchipadu hym þat lyuey i  
in to wiſtis of wiſtis C. vj. c. ~

**F**ad I say þat re lomb had openyd on  
þe ſcience ſeclis: þ þerde con of þe for-  
re leſtis ſeyng as wye of vñdū come  
rou i ſee: þ morþ urede hors wente out: þ  
was þouen to hþ þat sat on hym: þat he  
ſchulde take þer ſro re erpe: þ þat þe fle-  
te gide: þenclis: and a gret ſweſte was  
þouen to hym: i say: þe a white hors:  
þt þat sat on hym hadde aboue: þ a con  
was þouen to hym and he wente out ou-  
ſtoung. þat he ſchulde ouconue: and wi-  
þue he had openyd re ſeclis: þerde  
re ſecond leſt ſeyng: come þu: þe and  
a morþ red hors wente out: þt was þoue

ony ony tyme/ and I say a noȝt a n̄ḡel d̄iuyng  
to þe r̄lyng of þe ſūne: þat had a lyng  
of þe lyng god/ and he aide w̄þ a gret voi-  
ce to þe fourne aangels. to whiche it was zo-  
u. to noye þe erþe & þe ſee. a ſeide n̄yle ze-  
w̄ie þe erþe & þe ſee new̄ trees: w̄i we' mar-  
ke þe ſeruantes of oure god in þe forheedis  
þe heu/ and þe erde þe n̄ub̄e of ineu þat  
tren markeid an̄ yundid þousand & fourne  
fourty þousand markeid: of c̄uy lyuage  
of þe ſones of isrl̄/ of þe lyuage of iuda: v̄y  
þousand markeid/ of þe lyuage of iulien: x̄y  
þousand markeid/ of þe lyuage of ḡad: tw̄ci  
þousand markeid/ of þe lyuage of aſer:  
x̄y þousand markeid/ of þe lyuage iſcepta-  
yin: x̄y þousand markeid/ of þe lyuage of  
manasse: x̄y þousand markeid/ of þe lyuage  
of ſymon: x̄y þousand markeid/ of þe lyuage  
of leui: x̄y þousand markeid/ of þe lyuage  
of þeachar: x̄y þousand markeid/ of þe lyuage  
of zabilion: x̄y þousand markeid/ of þe  
lyuage of jofeph: x̄y þousand markeid  
of þe lyuage of v̄erjanyn: x̄y þousand mar-  
keid/ aftur þese ſingis I say a gret peple  
þom̄ no man myȝte nouȝre. of al fol-

weren comyn to her, and it was syde to han  
rat her schulen rest. at alid tyme: til he mā  
bē of her bōwes & of her bōgen bē fulf  
ld. rat her to le day. as also xpi/ and i  
say; whāc he hadde opened her sūte serl.  
to agitancē erpe mōryngē was made, and  
her sūte was made blāke as a salt of her.  
& al re mōre was made as blōd. and re  
sterris of heuene stāt dōu on re herre: as  
a fīgē tre sendyng his vīripe fīgis. whāc it  
is mōned of gretē byrad/ and heuene went  
away as a wōke wlapid in/ and al mōney  
nes & ylis: weren mōned fro her plāce/ &  
kyngis of re erpe & pīas & tribunys & ridj  
& strongemeū & eche wīnd man & fir man hōd  
den her in demes of hūlis: & re scien to hūlis  
to stōns/ fallē ze on us & hīde ze us fro re fāc  
of hī/ rat sūtē on re tōne: & tō re wīarre  
of re lōmbe. for re gretē day of her wīarre  
merit who schal mōve stōnde

**H**astur rese rūngis ylair fourie auangelis  
standyng on re fourie corneris of re er-  
re haldyng fourie wyudis of re erre. rat-  
rei bleise not on re erre. ueris on re see. ueris

### Only this

part: neij ſiue ſchall falle on han. ne ony  
yerte/ for re ionide rat is in re myddin of  
re trone: ſchall gonerne hem: ſchall leid forſ  
hem in to ye weſtis of watis of lyf/ and  
god ſchall wipre a wcy. ethe reer fro re ȝeu

b111. c  
**E**ſt ȝehane he had ope of hem  
wede re ſcuer ſeel: a ſcuer was  
made in heuen as half an hour/ and þ  
þær ſcuer aungelis ſtoud: ȝig in re ſig  
of god: þ ſcuer triþis weſtis ȝoini to he  
and a nov aungel caue ſtade before re  
auter: þ had a golden cruce ſtandys ſucc  
ſis ȝoini to hi: rat he ſchulde; re  
ue of re p̄icis of al ſeyntis on re golden au  
ter: rat is before re trone of god/ and re  
ſmolie of re crucis of re p̄icis of holy  
men. ſtied vp: fro re aungelis hond before  
god/ and re aungel tolk re cruce ſtandit  
of re fier of re auter ſtandit in to re eire  
and þundris ſtandit boysis ſtandit  
made: þ agrete erit mouyng/ and re ſcuer  
re aungel rat hadden ſcuer triþis:  
made hem redy rat rei ſchulden triþe ſt  
re firſt aungel triþid: þ haſt was made  
and fier iueynd to gide in blood: þ it was

las & lyuagis & pepulis a langage stodis  
before re trone: in re slyt of re lombe &  
rei usciru clorid in white stolis & pal  
mies were in re yondis of hem/and  
crieden wif agrete voys: & seide help to  
oure god rat sittis on re trone: & to re  
lombe/and al re auigelis stoden alle  
aboute re trone: & re eldirmen & re  
sonre beestis & in felden dū in re slyt  
of re trone on yer fons: & worshypid  
god & seiden auenu blusyuge & cleanness  
& wisdon & doyuge of rauuyngis &  
uour & iut & strengþe to oure god in  
to woldis of woldis auenu/and con  
of re temours answereþ: & seide to me  
whi ben rese rat wen clorid in white  
stolis: & fid whens auenu rei: and se  
de to hym/ my lord you wcolst/ and he  
seide to me/ these beu rei. rat auenu so  
gretre tribuacion: & wascheden yer stolis  
& maden hem white in re blood of re lōle  
perfore rei bnu before re trone of god: &  
seruen to hym dai & nyȝt in his temple  
and he rat sittis in re trone: dwelþ on  
hem/ rei schulen uonore yngre neyȝr

ue in to ferre: & percie of re pit of depnelle w<sup>s</sup>  
zouū to it/ and it opened re pit of depnelle:  
& a smooke of re pit stred by. as re smooke of  
a grete furness/ and re lūne was derkud: re  
fire of re smooke of re pit/ and locustis wen-  
ten out of re smooke of re pit in to erre: & þis  
it was zonū to hem as scorpions of re erre  
hau powur/ and it was comairidid to hem:  
pat rei schulde not hirte re gras of re erre.  
new: ony greue ring. new: ony tree/ but oo-  
ly men: pat han not re cyigne of god in  
her forheadis/ and it was zonū to hem.  
pat rei schulden not clec hem: but pat rei  
schulden le turmentid hys moneys/ and  
re turmentyng of hem as re turmentyng  
of a scorpion: whāc he swytis awan &  
in to dais men schulen seek deer: & re schu-  
len not fynde it/ and rei schulen deire to  
die: & deer schal sic fro hem/ and re lūnesse:  
of locustis leu like horses mad redne into  
battle/ and on re hedis of hem as crowns  
like gold/ and re facis of hem: as re facis  
of men/ and rei hadden heoris: as heoris  
of w<sup>s</sup>men/ & re trey of hem: as re trey of  
hous/ and rei hadden haburions: as yem

sent into ye erthe / & ye rāid part of ye erthe was  
breut. & ye rāid part of ye trees was breut: & al  
ye grene geras was breut/ and ye seruud aungel  
trumpid: & as a grete helle brenyng wif fier  
was cast in to ye see/ and ye rāid part of ye see  
was made as blood & ye rāid part of aertis  
was ded. & at haddenlynes in ye see & ye rāid  
part of schippis pishiden/ and ye rāid aungel  
trumpid: & a gret sterre brenyng as a hil  
bround felde doun fro heuene & it felde in to ye  
rāid part of floodis: & in to ye wellis of wa  
teris/ and ye name of ye sterre is leide worme  
& many men were ded of ye wateris. & for  
so were we made batur/ and ye sorw aungel  
trumpid: & ye rāid part of ye sunne was  
suyttū/ & ye rāid part of ye moone: & ye rāid  
part of ye sterres/ So rat ye rāid part of he  
was dekid: & ye rāid part of ye day schint  
de not & also of ye nyxt/ and I say & herd ye  
voys of an egle fleyng in ye myddin of he  
nene fleyng wif a grete vois. wo. wo. wo.  
to men þ dwelle in ye erthe/ of ye orþ vois  
of ye xre aungelis: þit schulen trūpe after  
**A**nd ye fyvere aungel trūpid/ and I  
say: þit a sterre hadde fallen doun fro heuene

þ rāid part of wa  
teris wif to wor  
mode:

xc

winter towr of re mowr of hem of pese pre pla-  
gis re yad part men was slayn of re farr of  
re suooke & of re bryustow/rat cauen out of re  
mowr of hem/for re power of re hōris is i-  
re mowr of hem & in re tayle of hem/for re  
tayles of hem ben lik to serpentes. hauyng  
heidis: and in hem rei noyen/and re tora-  
men yat weren not slayn in rese plagos/  
hem diden penaunce of re iheris of her  
houudis: yat rei worschypden not deuelis  
& synylacris of gold & of sader & of bras &  
of ston & of tree/whidh noy mōr se ney  
heir. ney wande/and diden not penaunce  
of her māusleyngis & ney of her wicheis-  
tis. ney of her formicacōn. ney of her ref-

**A**nd I say a wōr stronge anigel x. c.  
comyng dōu fro heuen clorid wiy  
a cloude: & re reyulowe ou his hede/and re  
face of hym was as re lime: & re feet of hi  
as a piler of fier/and he had in his hond  
a hōl wōk opened & he sett his ryghtfoot on  
re see: & re litle foot on re erre/and he ared  
wiy a greet voys & as a lion whāne he roar/  
and whāne he had cried: re leuenre yūdis  
spalien her hōris: & y was to wryngel

haburions and re uoys of her wiges: as re  
voys of charis of many horsis reuyngre into  
batrele and rei hadden taylis like scorpionis:  
et prickis were in re taylys of hem and re  
myzre of hem was to uoye men: syue mo-  
nethis and rei hadden ou hem akynge re an-  
gel of deuelle. to whom re name in chres-  
is labadou. but bi greke appolon. et vi iac-  
he has a name. extermynas. rat is a distri-  
eire. wo is passad: et lo zit comen is. voys  
astur rese rugis also re syre angel triu-  
pid: et i herd abois fro re fourre coris of  
re goldeu aufer. rat is vifore re men of god:  
et pside to re syre angel rat had re triupe  
vulde rou re fourre angelis rat beu bou-  
de in re greet flood eufrates: and re fourre  
angels were in vbornde: whiche were  
redy in to oure: et monere et to flee re  
rnd part of men and re noubre of re out  
of horse men. was twenty thousand syris.  
ten thousand et pherd re noubre of hem and  
so psay horsis in vision: et rei rat saten on hi  
hadden firi haburions. et of iacynth et of  
bryustone: and re heedis of re horsis were  
as heedis of hounis: et fier et suolle et bryuston

hadde deuouride it: my wounbe was bittir  
& he seid to me it bishouyr see est lone to p-  
fice to hercu men: & to prephes & lauga-  
gis & to many kyngis

SLC

**H**ad arred hine a zeide was zowin to  
me: & it was seide to me use rounz  
mete re temple of god & re autur: & men p-  
worlshopen in it/but caste you out re for-  
zeide rat is wyr out re temple & mete not  
it: for it is zowin to hercu men/and rei sag-  
ien defoule re holy arree: bi fourti monethis  
& tweyne/and I schal zeue to my tweyne wyr-  
nessis: & rat rei shulen proficye a thousand  
daies twohundide & sixt. & shulen be do-  
rid wyr lackis/ rese beu tweyne obyses: &  
tweyne caudil stikis/ and rei stonden in re  
sight of re lord of re erre/and if ony man wo-  
le a noye hem: fier shal go out of re moure of  
hem: & chal deuour her enemyes/and if ony  
wole hurte hem: rus it bishouyr hym to  
be slayn/rese han power to close heuenes i-  
re daies of her professe/and rei han power  
on watriis: to turne hem in to blad/and to  
smyte re erre wyr ewy plage: as ofte as rei  
wolen: & whiche rei shulen eude her professe

SLC

SLC

and I herd aboys fro heueue & scryngre mar  
ke you what ringis re seuenre riundis spa  
ken: & up le you write hem/ and re aungel  
whom I sez stondyng above re see & abo  
ue re creveriste up his hond to heueue &  
svere by hym pat hym m to worldis of  
worldis: pat made of wonyt heueues & po  
ringis pat ben in it & re erpe: & po ringis  
whiche ben in it/ and re see: & po ringis y  
ben in it/ pat tynue schal no more be/ but  
in re dais of re bois of re seuenre aungel  
whiche he schal bigynne to trype: & re mis  
tree of god schal ve endid. as he pched  
vyns seruauitis & affhens/ and I herd aboi  
te fro heueue. este soone spekyng wip me.  
& scryngre/ go you & take re book pat is ope  
ned fro re hond of re aungel pat stoundis a  
bove re see: & on re loude/ and I went to re  
aungel & said to hym: pat he schuld heue me  
re book/ and he said to me/ take re book & de  
uoue it. & it schal make yu swete to be  
bittis: but in my mouy it schal be swete as  
hony/ and I take re book of re aungelis  
hond & deuouide it/ and it was in my  
mouy as swete as hony/ and whane I

glorie to god of heuene/ ye secund wo is  
gouen: & to ye ynd wo schal come soon/ &  
seuerayng angel triypide: & greet voulis we-  
ren made in heuene & leiden/ ye reme-  
of ris wold is made oure lordis & of  
christ his sone/ and he schal regne into  
worldis of worldis amen/ and ye four  
tis in ye list of ye lordis felde on yer fa-  
tes. & worshypiden god & leiden/ we doou-  
raulkyngis yee lord god almytyn. iwhiche  
art to comyng: iwhiche hast talien ri gre-  
te iutu. & hast regned/ and folkis beu wro-  
re. & ri wraue cam. & tyme of deede weare to  
be deinede. & to zelde weare to ri seruantes  
of professis & halewiss & dreydunge ri name.  
to finale & to greet & to distre hem. & cor-  
rypiden ye eerthe.

**H**ad ye temple of god in heuene was  
opened: & ye arke of his testamente  
was leceu in his temple/ and leutyngis we-  
ren made: & voulis & yuidis & eerste no-  
myngis & greet hail/ and a grete syngue a-  
perid in heuene/ a rowan clowd wip ye  
sunne. & ye moue vndur hir feet. & in ye yed

þe verest þat stey vp fro depuesse chal make  
bateyle a zeus hem/ and chal ou come heu:  
þe schal flee hem/ and þe wodies of hem schu-  
len ligge in þe stritis of þe greet aße þat is  
clepid goostly sodom þ egypte: wher þe lord  
of hem was crucified/ þe sum of lyuagis þ  
of peplis þ of longagis þ of herene men:  
schulen se þe wodies of hem vixen daies þ an  
half/ and in schulen not suñer: þe bodies  
of hem: to be put in to viricks/ and men en  
habitynge þe cerke. schulen haue joye of hem  
þe schulen make myrie. þe schulen send þe  
tis to gedre: for þese tweye profetis turne  
tide hem þat dwellen on þe erre/ and after þe  
daies and an half: þe spirit of lif of god  
entide in to hem/ and þei stoden on her fot:  
þe grete drede seide on hem þat sayen hem/ þ  
þei herdeu a greet rois fro heuene: scryng  
to hem/ come up hidur/ and þei stoden in to  
heuene in a cloude: þe encuyres of hem  
sayen hem/ and in þat oure a greet cerke  
mouyng was made: þe teixe part of þe  
aße felds dwū and þe names of men seuen  
roulaid were slayen in þe cerke mouyng:  
þe toyr were sent in to dred: þe zainen

he was cast doun into ye cerke: a his an-  
gels were sent wip hym/ and y herde a  
greet vois in heuen scynges; now is ma-  
de helpe & iertu & kyndom of oure god: &  
ye power of his aift for ye accusor of oē  
vreyen is cast doun: whiche accusid hem  
before ye lyst of oure god. Day & nyȝt: &  
rei oure camen hym for ye blodd of ye lomb  
and for ye word of his wittynghes: & pri-  
soneden not her lyues til to ye deep vere  
for: ye heuenes le ze glad: & ye rat dwelle  
in hem/ wo to ye cerke & to ye see: for ye  
feude is comen doun to you/ and he hap  
greet wrape: witynge yat he hap liti ty-  
me/ and astir yat ye dragun seiz yat he  
was cast doun to ye cerke: he pursued ye  
wōman yat bare ye knaive child/ and  
twere wīgis of agreet egle weren zomū  
to ye wōman: yf she schuld flee in to dis-  
sert in to hir place/ where she is fed bi-  
tyme & tyme & half a tyme. fro ye face of  
ye serpent/ and ye serpent sent out of his  
mouȝ astir ye wōman. watur as a  
flood: yat he schuld make hir to be  
drawen of ye flood/ and cerke helpid

of hir aadisue of twelue sterris/and sche  
had in is bosome: & sche ares tranelinge of  
chad/and is tumentide: rat sche leire chil-  
de/and a nosyngue was seien in heuenie: &  
so a greet red dragon rat had seuen hee-  
dis & reu horns & in re hedis of hym seuen  
dyadeines/and re tail of hym drove re-  
ynd part of sterris of heuenie: & sent hem  
in to re cerpe/and re dragon stode before  
re wōman rat was to berynge chad: rat  
whāne sche had wōn chad. he schulde de-  
ure hir sone/and sche vare a knave chad.  
rat was to rulyng al folus in a yren  
de: & hir sone was ransched to god: & to his  
trone/and re wōman fleyz in to wildernas-  
se: where sche had a place made ready of god:  
rat hē fedē hir yere a pouland daies two  
hundred & sixtē/and a greet batelle was  
maid in heuenie: & myȝtē & his anngels  
fowten wif re dragon/and re dragon fawȝt  
& his anngels: & re hadden not myȝte  
newȝ re place of hem was fōuden more  
in heuenie & willie dragon was cast down.  
re greet elde serpent. rat is depid re de-  
uel: & satanas rat disreyng al re wōrd

blasphemis to god: to blasphemis his name  
thys tabernacle: i hem rat dwellen in he  
uene: & it was zoun to hym to make bari  
le wiþ seyntis, & to overcom hem and þer  
was zoun to hym: in to eche ioneage & hyma  
ge & peple & folki and al men worschypideu  
it. rat dwelleu in eare: whos names beu n̄  
writen in re wok of lif of re lomb. rat was  
schn fro re bigynnyng of re wold/ if qny ma  
hay cens heire he he rat ledis in to caitifte:  
thal go in to caitifte he rat clef wiþ swerde:  
it bishoper hi to he slayn w̄ swerde/ his is re  
pacient & re feir of seyntis/ and i saw a nob  
rest stiyyng up fro re eare/ & it had two  
horues lyk re lomb. & it spake as re dra  
gum/ and did al re power of re formere  
beest in his lutz/ & it made re eare. & men n̄  
dwellyng in it: to worschype re first rest.  
whos wondre of day was curid/ and it did  
greet sygnes: rat also it made fier to come  
doun fro heuenie in to eare. in re lutz of alle  
men/ and it discyuer men rat dwellyng in  
eare: for re sygnes rat beu zoun to it. to do  
in re lutz of re beest/ seyng to men rat dwel  
lyg in eare: rat rei make an ymage of re

re wōwan/ and re cerþe oþeneud his mouþ  
þt sōp up re flood þat re dragun scut out  
of his mouþ/ and re dragun was wroþ  
aþens re wōwan: þe went to make vata  
le wīþ oþ of his seed/ þat hepeñ re coman-  
dementes of god. þau re witnessyng of  
ihū crist: þe stood on re grec of re see

**A**nd þsaz a beest stying up of re see:  
Hauyng scuene heedis/ ten horues  
and on his horues: ten diademis/ and on  
his heedis: re names of blasphemye/ and re  
west whoni þsaz: was lik a pard/ þis  
feet: as re feet of a bire/ þis mouþ as re  
mouþ of alion/ and re dragun zat his ū-  
tu/ þt greet power to hym/ and þsaz con  
of his heedis: as slayn in to dey/ and re  
wound of his dey was curid: þt re cer  
re wondude astir re beest/ and rei wort  
chipide re dragū: þat zat power to re west  
þt rei worshypide re beest: þt seiden who  
is lik to re beest: þt whi schal mouþe his  
wip it/ and a mouþ spekyng greet rugin  
þt blasphemies/ was zonū to it/ and þow  
ur was zonū to it: to do two þ fourti  
moueris/ and it opened his mouþ in to

but iei au yaudnd pausand i souera four  
a yaudnd rat beu bouzt fro re arte re lese re  
ven: rat beu not desould wiþ wýmen for  
ra beu týgnis rese suen re louber ushider  
eue he schal do rese beu bouzt of al men. re  
sicht frutis to god: i to re louber and in  
re mouþ of hem: lessing is not founden for  
ra beu wiþ out wen: before re tyme of god  
and i se i a noþr angel fleyng bi re mydil  
of heuenic. haung an cuerlastyng golde:  
rat he schad preche to men satyng on eer  
re and on eche folke i lynage i language i  
peple: i leide wiþ a greet bois/ dредe re re  
lord: i zeue re to hi onoure. for re oure of  
his domi comyn/ and worschip re hi rat  
made heuenic i ce re: re see i alle ringis  
rat beu in hem. i re welthys of watriþ/ and  
a noþr angel sued scyngre rila gheet ba  
bilou fridou feldou: i blidhe zaf drūre to  
al folkis of re wyr of wyrre of hi for  
macion/ and re jnd arngel sued he: i le  
ied wiþ a greet bois/ if ony man wile  
worschip re veest: i re image of it. i takay  
re carreter in his forhede eric in hiþ ho

beest. þ þa þe wond of swad. ȝ lynede and  
it was com to hym: þat he schuld ȝeue spi-  
rit to re ymage of rebeest ȝ þat re ymage  
of re beest speke and he schal make þat who  
cūe on ouerȝ not re ymage of re beest le fla-  
yn and he schal make al swale ȝ greet. ȝ ridȝ  
ȝ pore ȝ fire men ȝ lond men: to haue a car-  
te in her rishoude. ey in her forchedis þat com  
man may bie ey sille: bunt he haue re car-  
recte eyfir re name of re beest. ey re nūbre  
of his name. here is wiſdom. þe þat þaþ wa-  
durstoudyng a count re nūbre of re beest  
for it is re nūmbe of man: ȝ his nūmbe  
is ſix hundred ſixtē ȝ ſixtē

empe  
**E**nd I saw: ȝ lo a lombe stode on re  
mout of syon and wix hym aūnum-  
dide rousand ȝ fourre ȝ fourti rousand ha-  
uyng his name: ȝ re name of his fadir: ȝ  
wix in her forchedis and ȝ herd a bois fro  
heuen. as re bois of many ruydis: ȝ as re  
bois of a greet ruydis and re bois whiche  
ȝ herd: was as of many harpis harpyng  
in her herpis and rei songen as a newe ſoge  
before reſect of god: ȝ before re ſoure beſtis  
ȝ ſeruoiris and no man myȝte ſcic re ſonge

but þu

ou re cloude satt: sent his shulm to re  
cerke i rape re cerke/ and a noȝt angel wæt  
out of re temple þat is in heneue: þe also  
had a scharp shul/ and a noȝt angel  
wætene out fro re ater. þat had poicer  
ou fier/ and he a red e wip a greet vois  
to ihu þat had re scharp shul: seid/ sen-  
de yi scharp shul: i cutte a weie yr clæds  
of yr uyue þard of re cerke. for re grapis  
of it ben ripe/ i re angel sent his shul i  
to re cerke i gad ride re grapis of re uyue  
þerd of re cerke: i sent in to re greet lalre  
of goddis wraſſe/ and re lalre was trodē  
wif oute re ater: i re blood wætene out of  
lalre tu to vndris of horsis. vñturlongis  
a rousand i fure hundrid.

xxv. c

**H**EAD i saiz a noȝt sygne in heneue greet  
i wondurful: scuene angeliſ hauyng  
scuene re laste veniamitis/ for re wraſſe of  
god is endid in hem/ and i saiz a glasū see  
meynd wip fier: i hem þat oucam re beest  
his ymage/ i re noubre of his name stou-  
dyuge avoue re glasū see. hauyng re har-  
pio of god i syngige re songe of moyses re

ud: vis schal drinke of re wwu of godis  
wrappre/patis mynd wip re deer wwu: in  
re cupe of his wrappre/and schal be turne  
tide wip fier + bryustond in re fift of holi  
angels: before re fift of re lombe, + re  
smoke of her turrentis: schal stic up i  
to re worldis of worldis/ nev̄ rei yau rest  
day + wyt: whiche worshyped en re beth  
+ his i mage. if ony man take re care of  
his wauis/here is re paciente of seynis:  
whiche heper re manidementis of god +  
re seip of ihū/and sherd a bois fro heue  
ne: seiyng to me. wric you. blussid beu de  
ed meu: pat dien in re lord/ fro hēnes for  
nois re spirit seip pat rei rest of her tra  
uells/ for re iveris of hem. fuen hem/and  
yser + lo aishire cloude: + a boibe re cloude  
a sitt lik re sone of adam/ hauyng in his  
heid a golden corowne: + in his hond a  
scharpe sickel/ and a nos̄ angel went out  
of re temple: + cried wip a gret bow to  
hem pat satt on re dound/ scude in sickel  
+ repe: for re oure coner pat it be ropū  
for re corn of re erre is ripe/ and he pat

re ait & schedde out his viole in to re arm  
and a boonde feers & borst was made ou  
al jat yadden re marrt of re veest: & ou hē  
rat worschypide re tecat & his viuage &  
re scūd auangel schedde out his viole in  
to re leet & vlood was made as of a god  
ring. & ecche man iwyng was decd in re  
see/ and re crud auangel schedde out his  
viol ou re floodis & ou re wellis of swart: & leid <sup>hat art</sup>  
& it is maad vlood land & herd re auangel land: <sup>hat art</sup>  
of re artis & leide just art you lord: pat  
art & pat were holy: pat deuest rese ring  
is for pri schaden out re vlo of halowis &  
profens: & you hast zonū vlood to drūe hē  
for rei bēi worti and I herd a nothu angel  
sewug; he lord al iuzen god: treise & iust  
ben ridenes/ and re fourf auangel schedde  
out his viol in to re līne: & it was zonū  
to hym to turment men iwy heet & fier/  
and men bēnedē iwy greet heere & vlas  
fenedē re name of god hauynge power  
on his plagis/ neij: rei didri feuanc: re  
rei schaden zene glorie to hi/ and re fift  
auangel sched out his viol: on re leet of re

te aint + schedde out his viole in to re scry  
and awonde feirs + wort was made ou  
al ihat yadden re aint of re beest: + ou hē  
hat wort schipide re werf + his ymage +  
re scryd aungel schedde out his viole in  
to re see: + vlood was made as of a god  
ring. + eche man ymung was ded in re  
see and re ynd aungel schedde out his  
viol ou re floodis + ou re wellis of warts: + led þat art  
þat is maad vlood land þerid re aungel <sup>londi rāt + r</sup>  
of warts + leide þat art you lord þat  
art + þat were holy: þat dewest rese ring  
is for þei schedde out re vlood of halowis +  
profens: + you hast þou vlood to drilie <sup>hē</sup>  
for rei bei worti and þerid a noþur aungel  
seung: þe lord al iuȝt god: treise + iust  
bei ridines/ and re fourt aungel schedde  
out his viol in to re sūne: + it was comi  
to him to turment men iþy heet + fier/  
and men b:eneden iþy greet heet + vlas  
fenede re name of god hauynge power  
on his plagis/ neis þei didi penaunce: þe  
rei schide rene glorie to hi/ and re fift  
aungel sched out his viol: on re scry of re

scrwaunt prof god & re songe of re loue & leide  
greet & wondurful beu re weles lord god al  
myntz & ri weles venust & newe lord kyng  
of worldis lord whi schal uot drede ree & ring  
mifte ri name for you alone art merciful  
for al folkis schulen towe & worschipe in ri  
fist for ri domes ven open and astur rese  
ringis & lauz & to re tabernacle of re temple  
of iherusalem was opened in hauen & sev  
ue angells haninge seuen plagues went  
out of re temple & were cloyd wyr a swle  
clue & wylte & were before gude wyr golde  
gurdels aboute re breefis and con of re  
fourre vestis. as to re seuen angells seuen  
goldcu violis ful of re wrath of god. ratly  
uer in to woldis of woldis and re tem  
ple was filled wyr re smoke of re maner  
of god & of re iher of hym and no man  
mynt entir in to re temple & to re seuen  
plagues of re seuen angells were endid

**A**nd sherd agret vols syuuen  
sevinge to re seuen angells go re  
& schede out re seuen violis of goddis  
wratre in to cerse and re fyrst angel we

grete arre mōvinge was made: whiche  
maue never was sytu men. wereu on re  
erre. suche erre mōvinge so grete/and ye  
greet arre was maad in to p̄e parties:  
z re arres of heuen men feldon/and greet  
babuloune cam in to mynde before god:  
to zene to it ye cappe of myn of re mid  
nacion of his wrath/and eche yle fliz  
a weie: z hillis wen not so ſiden/and gret  
te haile as a taleut: cam do ſtio heuen  
in to men/z men blaſphemad god fo; re  
plage of haile: fo; it was mead ful greet

**H**ad on of re heuen amelis cam.  
Rat had heuen bions: z spake my  
me z ſaid com you z pſchel theve to re  
re daupnacion of re greet hore. rat ſat  
tip on many watus: myn which kyng  
is of re erre diden formacion/and re r  
duellen in re erre. wen made drūken of  
re myn of hir lecherie/z he tolke me in to  
deſert in ſpirit/and ycarz a wōman ſittig  
ou a reede leſt ful of names of blaſemy  
z haungte heuen heſidis z ten hornes/and  
re wōman was embroibud myn purpur

þerest and his ryngis ne was made derk  
& þei eeten to gide her tñ ryngis for sorowe  
& blaſfemedeu god of herene for sorowis  
of her isboudis. & þei diden not penaunce  
of her isboudis/and þe sixte aungel sched  
out his viol in to þat ilke greet flood  
cufiates. & dide þe iwater of it; þat wa  
þere made redy to ryngis fro þe ſame  
risyng/and þe aȝt vndeine ſpiritus þe  
maile of froggis go out of þe mour of þe  
dragū. of þe mour of þe breſt & of þe mour  
of þe falſe profete/for þei ben þe ſpiritus  
of deuelis: makyng ſignes/and reigō  
for to ryngis of al þe eere: to gadre  
hem in to bataille to þe greet day of al  
myngod lo þome as a myȝt þeef blesid  
is he þat iwater & keþy his cloþis: þat he  
waudir not ualid. & þat þei ſe not þe ſay  
hede of þium/and he ſchai gadre hem into  
a place: þat is alþid in eþrew heruagedā  
and þe ſenior aungel ſched out his viol  
in to þe eere: & a greet bois went out of  
herene fro þe trou & ſcud/ it is doun and le  
ryngis wereu waad & bois & þundris &

hourf hym to duelle a schort tynne/ & ye  
beest rat was & is not: & sche is re cunyngham:  
& is of re senenyr. & schal go in to peris:  
dnyuge & re ten yornes. whiche you haft ley:  
ven ten kyngis. rat & re han uot taken  
kyngdom/ but re schulen take power  
as kyngis con oure astur re beest/ rese ha  
w coulde: schulen vatake yer icke & poise  
ur to re beest/ rese schulen fizte wif re lode:  
lord of lordis & kyng of kyngis/ & rei r<sup>t</sup>  
ben wif hmu: ben clepid chochu & feysul  
and he leid to me/ re watrie in whiche you  
haft seyne. wher re hore sutte: ben pepul  
& follis & longagis/ and re ten hemes r<sup>t</sup>  
you haft seyn in re beest: rese schulen in  
ke hir desolat & uakid/ & schule etc re fles  
schis of hir: & schulen bren hir to gide is  
fier for god: rat in to re herti<sup>s</sup> of hem:  
rat rei do rat r<sup>t</sup> is plesant to hym/ rat  
rei zene her kyngdom to re beest: til re  
wordis of god berendis/ and re woma  
whom you haft seyn: is re greet ure rat  
har kyngdom on kyngis of re erpe

¶ red. and oner gald wyr gold. & precous  
stonz peerlis: han yuge a golden cuppe i  
hur hond ful of ab houmadois & buncle-  
nes of hur forurcados/ and a uame wri-  
tū in re hede of hir: misterye babiloyue  
re greet modir of forurcacion: & of ab hoy  
uadois of re cerke/ and ysaiȝ a wōman dñ  
kñ of re blood of leynis: & of re blood of  
martiris of ihū/ and iwhāne ysaiȝ hir: I  
wondred wip greet woudryng/ & re angel  
sēd to me/ whi wondrist thou: & schal seie  
to ree re sacrament of re wōman. & of re  
veest pat berȝ hir: pat has re senene he-  
dis & ten hornes/ re brest whiche you seest  
was & is not & schal stie fro depuesse: & she  
schal go in to perischyng. & men dullyng  
in cerke. schulē woudie whos uanies ben  
not writū in re book of hyst. fro re making  
of re wōald/ leynge re leest pat was. & is u<sup>t</sup>  
and yrs is wyt/ who pat hay wicdū/ re  
senene heidis ven senene hillis: ou wyt-  
che re wōman sittis/ and kyngis senene k<sup>t</sup>  
ven/ fybe han feidū: ou is & a wōpir come  
not zit/ and whan he schal come. it bi

ne & þain no awidowen: & y schal not se we  
lynge/and perfor in oday hir wondis schu  
len com der & moruyng and þangur: & þe  
schal be brent in fier/for god is stronge.þ  
schal denie hir: & þe wyngis of re cerþ schu  
len bi wepe & bi weile hem self ou hir.þe  
þe diden fornicacion wiþ hir & lyueden wi  
dchis: wiþ hane rai schulen se þe smolle of  
re vreyng of it/stoudyng a ferre cordre  
de of re turmentis of it: & seyng wæs wæ  
rlik greet ate baviloyne & rilk stronge ate:  
for in oon oure ri dome comeþ/and mar  
chaudies of re cerþ schulen wepe on it &  
moure: for no man schal bie more re mar  
chaudies of hem re marchaudies of gold  
& of silver & of þaous ston. & of þeri & of  
vise & of purpur & of silli & of coty & eth  
tigrimes. & al vescellis of yner & al vesseles  
of þaous ston. & of bras ad of yren & of mar  
vil & cauel & a monye/and of swete smelling  
wynis & ormentis & encense & of wyu & of  
oyle & of floure & of isyete & of iverke beestis.  
& of chep & of horsis & of cartis & of seruau  
is & oþer lyued of men/and þu appis of

**A**nd astur re se ryngeis I say a novy  
I angel comyng doun fro heuene  
I my ge greet power and ye cerke was  
I hysned of his glorie and he crede wif alio  
I ge bois : & seide gret vabaoyne feldon fel  
doun & is maad ye hauitation of devyllis  
and ye kepyng of ethc butleue spirit : & ye  
kepyng of ethc vident soule & hatfia: for  
all follis drubbi of ye wrape of ye forma  
ciou of hir and kyngis of ye cerke mar  
chantis of ye cerke: diden fornicaciou w  
hir: and re den made riche of ye vertu of de  
litas of hir: and I herde a novy bois fro heu  
ne: seyng my peple go ye out of it: & be ye  
not partie of ye trespass of it: & ye schulde  
not resleyne of ye wondis of it for ye synnes  
of it camen al to heuene: & ye lord had myd  
ou ye biddynesse of it: & rede ye to it as sche  
zeldid to you: & double ye double ryngeis af  
tar hir werkis in ye same druke rat sche  
meldid to you: incyng ye double to hir as  
mede as sche glorified hir self & was mi  
litas: so mede tymeit zene ye to hir &  
weylyng for in hir hert sey I sitt a que

to þe see: þe seid in þis bire þat gret atee þa  
baoyne aþhal be sent: i now þt aþhal no  
more be founðen and þe bois of harpis &  
of musik & of men syngyuge nyp pipe &  
trüpe aþhal no more be heid in it: & eþe crat  
ti man. & eþe crast: aþhal no more be founð  
in it and þe bois of þe milawur aþhal  
no more be heid in þee & þe lyst of lauer  
ue aþhal no more aþyng to þee and þe bois  
of þe husboud & of þe wif: aþhal no more  
þt be heid in þee for þe marthantis were  
þreas of þe eerþe / for in þi wichecras: 30. x. c.  
al tollis crieden and þe blood of þrofetis  
& of seyntis: is founðen in it: & of al men þt  
beu slayne in cerþe

**E**ñir yese ringis þe heid a gret bois of  
many trüpis in heuene: seyngte al  
leuwa / uerypuge & glorie ultius to oure  
god. for trive & iust beu redimes of hi.  
whiche denide of þe gret hore þat defou  
nd þe cerþe in hi lecherice and beugid þe blo  
de of his seruantes: of þe wondis of hi &  
este þe seid aþlyga / and þe suone of it stac  
þp: in to wondis of wondis / and þe soure

redesue of ryght went away fro he:z alle  
fate ringis z ful deire perischeden fro he:  
and marchaundies of rese ringis. schulz  
nowore fynde to ringis/ iiii rat ven made  
riche of it: schulen stonde fer for dide of  
turmeuies of it: wepyng z morwyng z  
seyunge. w<sup>o</sup>. w<sup>o</sup>. rylk greet cite. rat was  
dorid w<sup>o</sup> bys z pypur z red starle:z  
was oure gild w<sup>o</sup> gold z preciouse stoo:  
z margaretes: for in on oure so many n:  
thens ven destitute and edhe gouernour  
z al rat sailen viship<sup>e</sup> in to place z ma:  
ryners z rei ra wocheu in re see: stonde  
fer z cleden/ seyngre re place of re vening  
of it: seyngre w<sup>o</sup>at is l<sup>o</sup>ink ris greet cite:  
and cleden powdrie on her heidis: z cleden  
w<sup>o</sup> w<sup>o</sup>. rylk greet cite in whiche al rat ha:  
schippis in re see ven made riche of re pu:  
sis of it: for in on our it is desolate heue:  
ne z holy apostolz z profetis: make ze:  
fyl out ioye on it: for god h<sup>o</sup>ay demed your  
dowm of it/ and w<sup>o</sup> stougr angel to ke:  
vp a ston as a gret wylstone: z cast in

ued: to a white hors: & he sat on hym  
was clind beiful & sorfast and wif ist  
wistesse he deince & fiftis and he yzen aeyi  
as clawnie of fer. & in heed many his  
deadenes and had a name written whi  
che no man knew. but he and he was  
clord wif a doy spreut wif blod: & he  
name of hym was clind he lone of god  
and he costis sat ben in heueue & shieden hi  
on white horsis. clord wif blod wif white  
& cleare and a swerde sharp on eche side ca  
sor of his mou: & sat wif it he swpte fol  
ins and he schal rule hem wif an yrenzer  
de and he tredy re poldure of myn of crō  
ge veiaunce of re wrappe of annyt god  
and he hay wintil in his cloy & in his he  
leng of kyngis & lord of lordis & pson  
an angel stondyng in re sunē: & he crid  
wif a gret bois & seid to al buddis sat  
flowen vi je myddil of heueue come je &  
ve je gadrid to re greet soper of god: & sat  
je ete je fleischis of kyngis. & re fleischis of  
tribunes. & re fleischis of stronge men & flei  
sch of horsis. & of yo sat sitten on hem & je

7 tibent semouis. 7 re fourre leestis felen dou  
7 worshipide god suffuge ou re tive. 7  
send amou alleluya/ and a bois beente ent  
of re tione: 7 seid alle re seruants of ou  
re god. seie ze heryngis to oure god: 7  
pat dicken god. male i greet and syend a  
bois of a greet tyme. as re bois of ma  
ny ihatris. 7 as re bois of greet rindis  
saying alleluya: for oure lord god almyrd  
haf regned ioye iwe 7 make iwe iwyre: 7  
zeue we glorie to hym/ for re weddyngis  
of re loube camen: 7 re wif of hym made  
redy hir self/ 7 it is com to hir: pat che  
reuerre hir wi white vissyu chinyng  
for whi vissyu is iustifyng of leynis/ and he  
seid to me/ binte you. blessed ven rei pat leu  
clepid to re soper of re weddyngis of re lou  
be/ and he seid to me/ rese wordis of god te  
trewe/ and i seid before his feet: to wor  
schipe hym/ and he seid to me. se you pat p  
do not/ i am a seruant wi re 7 of ri leye  
ren: hauyngre re witnessyng of ihu wor  
schipe you god/ for re witnessyng of ihu  
is spirit of protec/ and i say heneue aye

fol. 112v

scens: a pri caten on hem: i doni was 30  
un to hem. & ye soules of men myedid for  
ye mytuesyng of ihu: & for ye word of  
god/ and hem rat worschypiden not ye  
beest. newe ye ymage of it: newe token ye  
carret of it in her forheds neir in her  
hondis & pri lyueden & regueden wylcst a  
rousand zeeris & oþer of ded men lyne  
den not til a rousand zeeris ven endid/  
ys is ye first a zeuris yng / blessed &  
holy is ye rat hay part in ye first  
a zeuris yng / in rese meus ye secunde  
deyr hay no power but ye schule  
be preestis of god & of aist. & pri schu  
len regne wyllyng a rousand zeeris  
and iþhanc a rousand zeeris schulen  
ly endid; satanas schal le vnuide of  
his þowen and he schal go out & schal die  
leyne folkis. rat ven on ye fourre cornis  
of ye erþe: gog & magog/ and he schal  
gadir hem in to battele: iþhos nonþre  
is as ye grauel of ye see/ and pri stiedi by  
on ye vrodenele of ye see & enuironis

ſtices of al free men & bōud men. & of ſma-  
le & of greet and I ſaiz ye beest & ye kynge  
is of ye erire. & re coſtis of hem gadide  
to make badile wiþ hym rat ſatt on ye  
hors & wiþ his oost and ye beest was cau-  
te. and wiþ hym ye false profete rat ma-  
de ſignes before hym in which he diſcove-  
de hem rat to leſte curſe of ye beest. & yf  
worſhipide ye ymage of it reſe tiben  
were ſent quik & into ye peole of fier &  
byrntoun and ye oþ were ſlayn wiþ  
ye ſwerde of hym rat ſatt on ye hord.  
rat comys forþ of ye mowr of hym. & al  
briddis were ſilled wiþ ye fleiſch of hem

**A**nd I ſaiz an aungel comyng down  
ſto heuene. haunȝe ye keie of dep-  
nelle. & a greet thayne in his hond and  
ye caunte ye dragoun. ye eelde ſerpent rat  
is ye deuel & ſathanas. & he bōuid hym  
bi a thouſand yers and ye ſcute hym  
to depnelle. & cloſid on hym & ſcend. &  
ye diſcove no more ye ſquar. tu apon  
ſand ſees be ſilled aſſur reſe ſtrugis in hi  
vihouer to be vþbōud a littl tyme. & I ſaiz

**A**nd I say a newe heneue & newe certe  
for ye first heneue & ye first certe  
went away: & ye see is not now/ and I say  
see ye hou ate icelin newe comynge don  
fro heneue made redy of god. as awi  
it ourned to yur hyswud/ and I say  
agert bois fro ye trone: saynge/ lo ye ta  
vernacle of god is wry men: & he schal  
ducile wry hem/ and rei schulai ve his pe  
ple: & he god wry hem schal ve her god/ &  
god schal wrye ethere awei fro rey  
men of hem/ and dey schal nouiole. na  
rir mormynge. newy cryng. newy sorow  
schal be ouer: which first yngis went  
awey/ and he sayd yat latt in ye trone  
to y make al yngis newe/ and he sayd  
to me/ wryt you: for rese wordis veu  
most feyful & trive/ and he sayd to me.  
it is don/ I am alpha & omega. ye legynge  
& ende/ & schal zeue fely of ye welle of qhe  
natir: to hym yat firsdy/ he yat schal  
overcomen/ schal welle rese yngis/  
and I schal ve god to hym: & he schal be

nde þe castelis of leyvind ȝ re louyd are  
and fier cam don of god to heueue: ȝ  
denord hem and þe deuel þat dyscuyed  
hem: was sent into re poole of fier ȝ of  
bryngston where bore þe verit ȝ false  
profetes schulde turmentid day ȝ nyȝt  
in to worldis of worldis amen and þar  
agreet white trone ȝ con battynge on  
it: so whos fift eare fledde ȝ heueue  
ȝ re place is not founden of hem and þ  
sayd deed men greet ȝ smale stondinge  
þe fift of re trone: ȝ wolns wereu oþ  
ned ȝ a noȝ book <sup>was</sup> opened: whiche is  
þe wok of lyst and deed men wereu deuine  
de de ȝres yngis þat wereu wittu in re lo  
kis. aftur þe werlis of hem and þe see þat  
his ded men: þat wereu in it and deer ȝ hel  
le ȝ auen her deed men: þat wereu in hem ȝ  
it was deuine of edhe: aftur þe werlis of  
hem and helle ȝ deer wereu sent in to a  
pool of fier þis is re secunde deer and he  
þat was not founden in þe wok of lyst wri  
tu: was sent in to re pool of fier

ye twelue names of ye twelue apostles  
z of ye lombe/and he hat speake wher he  
had a goldū mesur of a reed: hat he sch  
ulde mete ye ater & ye zatis of it & ye wal  
and ye ater was sett in skware/and ye  
lengre of it. is so meche. as myche as  
is ye breed/and he maat ye ater wher  
ye reed. bi furlongis twelue fonsau  
dis/and ye hylle & ye leugre & breed of  
it beu euene/and he maat ye wallis  
of it. of an hundrd & four & forty ai  
vins: bi mesur of man hat is of aui  
gel/and ye vldyng of ye wal per of  
was of ston iaspis/and ye ater it luf  
was cleyn golde ike cleyn glas/and ye  
foundementis of ye walle of ye ater: ike  
ihe onrued wher preious ston/ye first  
foundemente: iaspis/ye secunde. saphi  
rus/ye yud: caladonyus/ye fourte:  
smaragdus/ye fyneze: sardonyx/ye  
fifte: sarduis/ye seuenze: crisolitus/  
ye eyste: berillus/ye nyne: topaianus/  
ye tente: crisopassius/ye elene: iacintus/

son to me. vnt to fideul men & vnbile  
ful i cursid & manquellis & formy-  
tours & to mythis & worshippers of i-  
dols & to al lyers: ye part of yem sh-  
al be in ye powr vrenyng i wip fier &  
vryftow. rat is rat ye secunde deff &  
myn min of ye sevene annegis haunyng  
violis ful of ye sevene last veniances  
he spake wip me & seide come you & I sh-  
al schewe to you ye spouse ye wif of ye  
lombe & he took vp in spurte: in to a gre-  
te hill & hys and he scheised to me ye  
holy cre ierom conyngre don fro heue  
ne of god: haunyng ye cleerte of god &  
ye lyt of it lik a preious ston as ye  
ston iaspis as aystal & it had a walle  
gret & hig: haunyng trelue zatis & my  
zatis of it trelue awngis: & ye names  
writte in. hat been ye names of trelue ly-  
uagis of ye lounes of iust fro ye eest ye zans  
& fro ye loun. ye zans & fro ye uor yre  
zatis. & fro ye westre ye zatis. and ye walle  
of ye cre had trelue foudementis: & ihé

loube, in ye myddil of ye streete of it, &  
on eche side of ye flood, ye tree of luf bry-  
gynge fory tweyne fruitis: yeldyng his  
fruyt bi eche iuouere, and ye leues  
of ye tree: ven to heire of folkes, and  
eche cursid ring schal uonmore be, b<sup>t</sup>  
ye latt of god & of ye loube schulen be  
in it, and ye seruauis of hym, schulen  
serue to hym, and yei schulen see his fa-  
te & his name in her forheds, and in it  
schal uonmore be, & yei schulen not ha-  
ue ned to ye lyst of lanterne: neir to  
ye lyst of lunc, for ye lord god schal list  
ne hem, and yei schulen veyne in to  
worldis of worldis, and he leide to me,  
yelc wardis ven most seifful & trewe,  
and ye lord god of spiritis of profetis,  
sent his anigel: to schewe to his ser-  
uauntis, what ringis it vilounys to be  
don scone, and lo, i come swiftly, Bles-  
sid is he rat heipir ye wordis of his pro-  
fece of his book, and Iau Joni: rat  
herde & leiz yelc ringis, and afterward i<sup>r</sup>

ſt twelve: a meteſtis; and twelve ja-  
ris bren twelue margaritis. vi eche and  
eche pate was of eche margarite and  
ye breſis of ye ate were <sup>clere</sup> gold; as of  
glas ful ſhynginge / i f ſay no temple  
in it for ye lord god almytē and ye lombe  
is temple of it / a ye ate hav nowe nede  
of ſame neȳ mdone: pat ye ſchylue in  
it / for ye deere of god ſchyl ſhylue it;  
a ye lombe is ye laſterne of it and fol-  
lais Schulen in ye lwt of it i walle: +  
ye ſhyngis of ye erre: ſchulen ſhyngi-  
her glorie + onour in to it / + ye ſaties  
of it ſchulen not be cloſid in day and  
nyȝt ſchyl not be reere / and ye ſchule  
hyngi- a glorie + onour of follis in  
to it / neȳ ony man defoulyd + doyng  
ali hominacion + leſyng: ſchyl ente  
in to it / bunt ye pat bren writeuen in ye  
book of lyf and of it lombe

**A**nd he ſcheweth to me a flood of  
gulk water ſhynging as cristal;  
conyng for of it ſect of god + of ye

et a lypu danyz: et ye schuyuyge morowe  
sterre: i w spunt: et ye spouselle: seiē to  
me you: et he rat hem: seiē come you:  
et he rat crist: come: et he rat wole: ta  
ke he freely ye iwatir of his: et i witnesse  
to ethē man: heerynge ye wordis of pro  
fessiō of his book: if ony man schal put  
to yese ringis: god schal put on hym  
ye bēaniceisritū in his book: and if a  
ny man do a wile of ye wordis of ye book  
of his professiō: god schal take a wile ye  
part of hym: fro ye wole of his: et fro  
holi aise: and fro yese ringis rat ben wi  
tū in his booke: et he rat beris wit  
nesse of yese ringis: et come loone amen  
come you lord ihū: et gisce of onre lord  
ihū crist: be my you alle amen. v

Alle amen  
Alle amen  
Alle amen

John Thorp

I had herd & seyn I felde doon: to worschipe  
biforre me fift of me aungel rat schewid to  
me rese yngis/ and he leid to me/ se you  
rat you do not for I am seruante wyr  
I wt & of me vngren profetis. & of hem rat  
repent me wordis of profetis of his bolic  
regischipe you god/ & he leid to me/ Sig  
ne yere fel; you not me wordis of pro  
fetis of his bolic for me tyme is ny; he  
rat noyse: voice he hit/ & he rat is in ful  
me wyr founle hit/ and a yiste man: be  
mystified hit/ & he holy be halowid hit  
la & come sone & my medewyr me: to  
held to eche man after his werkis/ I am  
maphis & wyr first & re last & blygynge  
& ye erde- blessh: ven ye rat waishen  
yer stolis: rat ye power of hem be in  
ye tree of lyst. & were blyzans in to ye tree  
for 15yaut for y homidis & luctis &  
bunchaitemen & manquellers & seruynge  
to ycolis & eche rat louer & maler lessige  
I ihis sent my aungel to wittnesse to  
you rese yngis in churche/ I am ye mo

Wher & seaces shulle be voyded.  
en langage shulle bee. en one  
ce shal beystored for apti wrotho  
wen and apti the fficer. bitt wha  
pat shal come vnto ȝifft yng  
þis of þis shal be avoided. Whan  
y had a litil child. y stak as a litell  
child. y vnedestode as a litell child.  
y song as a litell child. bitt whan  
y had a lade man. y avoided yo  
ung & aker of a litell child and the  
seen wolle in am. in derknesse  
but yan face to face wolle & knoll  
of fity. bitt yan shal holle. abv  
am knollon and notto debole  
fory hope & charite. y es therif  
ye most of yess. is charite.

Unto me pefidet for  
Smalwood of vane Joham  
Q-26072 228) Denevyn  
Vigilant and do for. smal  
wolde ad seynt mayzavit.

I H

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Wher & foras shulle be voyded.  
en langage shulle cert. en one  
ce shal beystored for aytis leidis  
wen. And aytis the p[ro]ficer. but wha  
pat shal come yet is p[ro]ficer. yung  
p[ro]ficer shal be avoided. Whan  
y had a litel child. y shak as alittell  
child. y vndreftode as alittell child.  
y poure as alittell child. but whan  
y had made man. y avoided yo  
ung p[ro]ficer of alittell child and the  
ken noble in arm. to undervis  
but van face to face not by knoll  
of try. but van y shal knolle. a by  
an knolle. and not by debolle  
fors hope & charite. yet the p[ro]ficer  
is most of yest. is charite.

2. ~~at~~ ~~in~~ possidit fact  
3. ~~at~~ ~~in~~ ~~aliquid~~ ~~de~~ ~~facto~~ ~~factum~~  
4. ~~at~~ ~~in~~ ~~re~~ ~~facto~~ ~~factum~~  
5. ~~at~~ ~~in~~ ~~facto~~ ~~factum~~  
6. ~~at~~ ~~in~~ ~~facto~~ ~~factum~~

二十一

# Forthecor cap 28<sup>th</sup>

1 f yspete artiges of men  
2 of auge. & r hanc not charite  
y haue made ad brasse folys. or  
a mabal trulys. and is p[er]t y  
hanc p[er]fis & fueling al mufte  
ries & al t[er]ring. & y haue al  
f[or]p. so y mons hil[er]e fro her  
place & I haue not charite na  
h[er]t. and yf y do[ne]t al mid go  
ing in to y[our] m[an]er of p[er]e men.  
and yf y lata me b[ea]t. so y  
l[et] haue. & yf y haue n[ot] charite  
it p[er]t[er] to me n[ot] p[er] charite  
y[our] p[er]sonalit[er] it is b[ea]titud. charite  
emyl[er] not. it do[ne]t not b[ea]titud.  
it is n[ot] blotted. it is n[ot] condone.  
but do[ne]t not p[er] myt y[our] bon hic  
ob[er]n. it is not sturd to Wrapp[er].  
it perlyp not much. it is not n[ot] o  
b[ea]titudesse. but it worth to ge  
the to trun[er] it suffis al yng[er]. it  
belonget al yng[er]. it s[er]taynes  
al yng[er]. charite faller n[ot] don

The master owt and a blosse  
 And the mother wifeppe  
 Colopha nida ledele.  
 The lye hangle the falle appelle  
 Mett de jame v leys appelle  
 The lye hangle the falle appelle  
 Quel enysse bid v leys  
 He leys appelle  
 Embrygation a gret  
 The hys helle spars mucil.  
 The hys helle spars mucil  
 The hys helle spars mucil  
 Mon penses me est  
 That he ne thenghe deynus sin  
 De meyn and de heyn  
 Onde he enysse fuge  
 His pathys no glade he hys hys hys  
 Yalyn pitan tunday likeleyn and  
 Lere that tunday likeleyn  
 Tunday likeleyn  
 That the deynus sin  
 prid matyn his doyn  
 Chynnes his fayfynnes  
 his fayfynnes

15  
 16



## Johnis Regiomontani Mathematici

Post mille expletos a parte viromis amos  
 Et post quingentes rursus ab arte datus  
 Octogesimus octauus mirabilis Anus  
 Ingruet: is secum tristia fata Trahat  
 Si non hoc anno totus disoluitur orbis  
 Si non in nihilum terra frustum ruant  
 Cuncta tamen mundi pars sumibunt atq. decorum  
 Imperia et lucus inq. grandis erit

This is the famous prophecy of the  
 end of the world in 1588 made by  
 John Regiomontanus of Königsberg (Regiomontanus)  
 in mid 15<sup>th</sup> Century. A translation can  
 be found in Martini's 'Desire of the  
 Spanish Armada' T.Cape 1919 page 100

G.G.

Jefferson's



here begynnew a prologue on ye pule of ian

W<sup>h</sup>it  
begynnew

hore  
comyngha. The lord is my portioun

R.  
m<sup>o</sup>st (to) ian

Alb<sup>o</sup> f<sup>u</sup>g<sup>u</sup>re

Instabiles enim sunt res humanae

Em stat, uidea ne eridat

As I tell you this is all go do

al manner of men past living. D. S. Smith Esq.

Almanach von 1800

• 2nd

minusc.

¶. Fisſiſſiſſiſſeſſaytſiſ, An forward  
and preſeruante in ſorte of Chriſt-  
Ieſus beſteininge by ſit deatſ  
A rebore to be riunged from hiſ  
miferitieſ, and to be iuſtified  
by ſit reuincution.

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1970

Right welle to bed

In kynges or in kynges kynges  
heires & so & says the booke  
for of kynges medlire  
comes the ~~ost~~ ~~ost~~ ~~ost~~ ~~ost~~

Beare & porc & swine & the  
best for of kynges med-  
lire ~~ost~~ ~~ost~~ ~~ost~~ ~~ost~~





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for 20 William Lyngam

for 22 Sir Thos. Venerable Knight 1544

for 79 John Richardson

for 60 Humphrey Barre

for 90 John Hutton

for 105 John Thorp

for 106 John Smallwood ex don John Huddleston  
Archdeacon of Richmond

for 107 John Shawe, Prior of Sandbach Cheshire

\* Cobbe father was Lord Mayor in 1486 & 1495

